THE PHILOSOPHY OF GITA

GITA-DARSHAN

PART 1 (Section 2)

CHAPTER 5

KARM-YOGA

(Path of Action)

Based on Discourses by

Swami Shri Akhandanand Sawarwati Ji Maharaj

Compiled by Smt. Sarla Basantkumar Birla (in Hindi)
Translated by Shri Dinesh Chopra Dewan (in English)

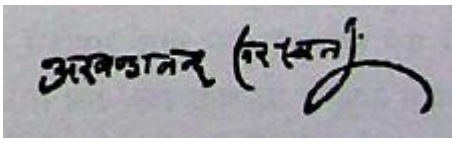
OM SHRI KRISHNA PARMATMANE NAMAH

Blessings

The discourses from first year organised by Smt. Sarla and Shri Basant Kamar Birla have been published earlier. Now second year's discourses are in your hands. Readers liked the first part very much. They demanded second part and to meet this, second part is beig punished. The third part also will be published soon. The fourth part also has been complied, which has been written by Smt Sarla Birla herself. May Ishwar increase her interest in Adhyatmic (spiritual) subject day by day. May her family always prosper.

The compilation of discourses of first, second and third part have been prepared by Smt. Satish Bala Mahendra Lal Jethi with lot of labour and dedication. It takes ten to twelve hours to prepare the compilation of one hour of discourse. To listen to recording, to research and to write is a very laborious task. This effort needs love, dedication, and hard work. The editing needs extreme care, attention and love. My cordiality with Smt. Satish Bala and Shri Mahendra Lal Jethi is so deep that to praise or thank them is same as praising myself. Therefore, I bless the organizers, proof readers and editors that with the grace of Bhagwan, they make progress, and may their devotion to Bhagwan always increases.

In this finalization rituals, the co-operation and perspectives contributed by Shri Devdhar Sharma ji are always to be remembered.



(Signed – Swami Akhandanand Saraswati)

Concluding Lecture by Shri Ghanshyam Das Birla

Dated 19th November 1975

Respected wamiji, on behalf of my family and all the people who have come here, I express my thanks and gratitude to you. Inspite of being a Sanyasi (Renunciant), the rituals of Karm-yog (Yoga of Action) conducted by you are benefitting the humankind and are for the welfare of humanity. Today when all are agitated, even a drop of nectar in the form of discourses gives peace and we realize our true duty. You have educated the listeners with many deep teachings. In Bombay also, and wherever you go there people benefit immensely from your discourses.

What I have heard can be summarized as below. You have taught listeners that whatever is your Kartavya (duty), perform it with the Nishkaam-bhaav (feeling of no attachment). Do not worry about the fruit of your actions. Finally, Ishwar (Supreme) will help you. This can also be understood with intellect that the fruits of action are not in your hands. The commentators of Bhagwad Gita when they say that you perform actions without attachment does not mean not to think what will be the result of your actions. On the other hand you think that the result of actions is not in your control. Because whether an action will be completed or not is dependent on chain of many events that are not under your control. Therefore, an intelligent person can also think and conclude that his part in this is only to perform action, and that action should not be performed with greed (for results). Actions should only be performed with Nishkaam-bhaav (feeling of no attachment), because Karm-Yog is not only to perform actions. Karm-yog involves performing actions for the benefit of all living beings and non-living, for the service of all, with pure intellect and without any Kaamna (desires). Swamiji has explained this Karm-Yog in a detailed manner.

Keep one thing in mind that where Bhagwan Kriishna delivered the Bhagwad Gita to Arjun. It was in the battlefield. There were drums being beaten, swords rankling and people were agitated all around. At that time, Arjun told Bhagwan Krishna that he is feeling weak. Arjun could not think what to do. In the midst of this with all sounds all around, when Bhagwan Krishna completed his teachings, at the end Arjun said that he has got rid of his Moh (attachment). And he has regained his memory, he has established himself in his original form and he has got rid of his weakness and that he will do as Bhagwan Krishna instructs him to. From this, you should understand that Shanti (peace) is not to be found in the Himalayas, in isolation. Peace can also be found in the hustle and bustle of a busy city. Only that peace is permanent. The peace gained in the Himalayas will be gone in the hustle and bustle of busy city.

So, Swamiji in his discourses in Calcutta told us to perform our Kartavya-Karm (duty) with pure heart, for the service of people, leaving desires. Because in Bhagwad Gita, Desires and Anger are identified as the biggest enemies. So, these teo – Desires and Anger – are your biggest enemies. When desires are not fulfilled, it results in Anger. Leave them. Know that these two are your enemies.

Swamiji has told us in detail and also in a summary form that you continue to perform your duties. In the hustle and bustle of a busy citty also, perform your duties. You will get Shanti (peace) there. Also, this has been stated by saints very simply as – why go to forest for peace. The Bhagwan is right inside you. Search for Bhagwan within yourself. This is the truth.

When you are doing something and are engrossed in it, if some one comes you do not realize it. Similarly, when one performs an action and engrossed in Bhagwan, he forgets the hustle and bustle around him. All this has been told by Swamiji. We are in deep gratitude to Swamiji.

Just as a patient needs medicine, similarly a person who lives in Calcutta or a busy city he deeply needs such discourses. And, just as Swamiji said today you will not attain Samadhi (union with the divine) just by reading Bhagwad Gita. Bhagwad Gita is for emulating its principles in daily behavior and conduct.

There are many repetetions in Gita and these are intentional. Because through repetitions, the message is to perform your duties, perform actions without desires and surrender your actions to Bhagwan. This has been told in various forms at different places. The purpose of this is that you understand this fully, and practice these principles in your behavior and conduct. Then only you will benefit, otherwise you will not benefit.

At the end, on behalf of my family and all listeners I express my gratitude to Swamiji that he came here for the welfare of all and delivered these discourses for our benefit.

•

Introduction by Translator

For giving me his blessings for translating his Pravachans in the compilation that follows, I humbly prostate myself at the feet of Swami Shri Akhandanand Saraswati ji.

For giving us all there is, and for delivering the nectar of knowledge in Bhagwad Gita for the whole humanity from which all have benefitted, and will continue to do so always in the future, my obeisances to Yogeshwar Bhagwan Krishna.

This effort of translation was initiated by my wish to have my children read and learn from the wisdom contained in Pravachans of Swamiji. I started out by translating only parts of it and then expanded the effort to translate the whole book. The motivation and perseverance for this came directly from the Parmatma, and the result is for all English language speakers.

Each of the sub-sections have been titled to indicate the contents of the following few paragraphs. I see each sub-title as a window. One can open any window and the fresh breeze of knowledge from Yogeshwar Bhagwan flows in the simple words of Swamiji. One can enjoy opening one window at a time, assimilating the knowledge contained therein and then moving on to next in a random fashion. However, opening windows in sequence as delivered by Swamiji would be of a greater benefit to the reader, in my humble opinion. Still, I would encourage all readers to read according to their taste and preference. The end result will be the same – a rise of Bhakti for Bhagwan and gratitude to Swamiji for his invaluable teachings in a simple language.

The guideline for this translation I have followed is to keep the translation as close to words of Swamiji. Second, I have avoided complex English words to reflect Swamiji's thinking and statement in his discourses that sometimes simple words can communicate better than complex words. Third, I have retained the important words in Hindi from the discourses and included its English language meaning in brackets. This means the sentence in English can be read replacing the hindi word with english translation. These keywords from Hindi language are all listed in Index section.

I owe gratitude to Shri Devdutt Trivedi for sharing valuable lessons, and conducting Gita lesson; and to all the members of Gita study group Shri Anil Verma, Smt. Archana Rana, Shri Shiva Kuma Pandey, Smt Savita Chillar, Smt. Anjana Sandooja, Smt Kavita Rana, Smt Poonam Mathur, and Dr. Smt Anju Malhotra for their words of encouragement in this humble effort, and for all the exchange of ideas in our Bhagwad Gita lessons over the years.

This translation of Swamij's discourses is offered at the feet of Yogeshwar Bhagwan Krishna for the benefit of all readers and my prayers to Bhagwan to bless all readers to progress on their journey of Karm, Bhakti and Gyan.

Translator
Dinesh Chopra Dewan
London, UK
December 2024

▪

Contents

Adhyaya 5 15

Pravachan 1 15

The Gita 15

Four Yugs 16

ARTH 17

DHARM 18

Pitru-Debts 19

Dev-Debts 19

Rishi-debts 19

Renouncing Karm ? 20

Arjun's Dilemma 20

Sakhaa and Viswaas (Friend and Trust) 21

Arjun 22

Karm-Yog or Karm-Renunciation 22

Dharm and A-Dharm 23

Types of Karm 23

Where is Ishwar ? 24

Gita and Buddhi-Yog 24

Two types of Gyan 24

Krishna's Buddhi/Life 24

Krishna's Sanyas 25

Pravachan 2 26

Nar, Narayan and Guru 26

Shri Krishna's Life 26

Golden Silence 27

Krishna's Raag and Vai-Raag-ya; "Sat-Chit-Anand" 27

Pitamah Bhishma 28

Self-purification amid Troubles 28

Mann vs. Atma 29

Desires and Intellect 29

Types of Attachment (to Desires, Results, and Actions) 29

Kritva-asakti (attachment to doership) results in Karm-phal (Fruit of action) 30
Reason of Sorrow and Happiness 31
Karm-Yog and Karm-Sanyas 31
Buddhi-yog for world or for Parmeshwar 32
Budddhi-yog for Nishreyas (Highest Good) 32
Sa-Kaam and Nish-Kaam Karm 32
Who is the Doer ? 33
Achieving Non-doership 33
Detachment - the principle of world 34
Desires and Actions 34
Selfless actions in Nature 34
Tatvic-Jeevan and Tatv-Gyaan 35
Pride is the reason for sorrows 35
Karm and Karm-Tyaag (Action and its Renunciation) 36
Karm driven by Desire and Benefit 36
Karm is Superior to Karm-Tyaag 37
Further explanantion of Karm-Yog 37
Inferiority Complex 38
Elimination of Raag-Dvesh and Conflict 38
Pravachan 3 39
Sankhya-Yog, Action and Discrimination 39
Importance of Discrimination and Action 39
Reasons for Rebirth 40
How to be free of conflict 40
Action with Discrimination 40
Reason for Sorrow and Happiness 41
How Perpetrator of sorrow suffers 41
Objective of Action 41
What is Nish-kaam (without desire) action ? 42
Motivation, Form and Objective of our Actions 42
Results of Achieving of Objective – Pride 42
How others appear Inferior after Pride 43

Litmus Test for Good and Bad Actions – Prasad (Happiness) 43
Loss of Wisdom 43
Gratitude and Dosh-Drishti (fault finding) 44
Loss of Wisdom through Desires 44
Purify your Antah-Karan 45
Senses, Attachment and Conflict 45
Actions in Happiness is Serving Ishwar and World 45
What is Karm-yog 46
Basis for Recommendations and Prohibitions in Shastras 46
Importance of Self control 47
Gyan and Karm in Vedanta 48
Pravachan 4 49
Action beforeTyaag 49
Earn before donating 49
Karm-sanyas (Renunciation of Action) and Karm-anushthan (Follow your actions) 50
Gyan Before Karm 50
Concentration in Action 51
Gyan as result of Action 51
Ease of seeing Ishwar 52
Karm Essential before Sanyas 52
Withdrawal from Action 53
Skills and Expertise in Action 53
Intelligence and Motivation in Action 53
Purity of Conscience – in words and actions 54
Lack of Self-Control and Dependence – Reasons for Du-kh 54
Samadhi, Karm-Tyaag and Karm-Yogi 56
Who is Param-Yogi ? 57
Seeing Oneness of All 58
Litmus Test for Appropriateness of Action 59
Fruit of Vedanta 59
Pravachan 5 60
Animate Atma and Inanimate Karm 60

Why Actions Attach to Man 60
Actions by Gunas in Prukriti, and Sanskruti 61
Free Will 62
Aastik, Naastik and Sankhya (Ishwar, Prukriti, and Gunas with Prukriti) 63
How we Attach to Good and Bad – and its results 63
Meaning of Tatv (Essence) 64
Tatv-vitt and Yukt 65
How to not identify yourself with sense objects and actions 66
Putting your actions in Brahm (Dedication to Brahm) 67
No Attachment to Time, Space and Objects 68
Attachment due to Ignorance 68
What is Sin ? 69
Allow Sankalp (Promise) to drive your actions 70
How to release from all bondages of Action 70
Pravachan 6 71
Impartiality and Bias of Bhagwan 71
Why Action is needed 71
Action with Body, Mind and Intellect, and its objective 72
Expanding the scope of Action 72
Nature of Action of Yogi 73
Why Non- Action is not a Choice ? 73
Perform Action with Enthusiasm – to purify Antah-karan 74
How to serve Ishwar ? 74
Action with Strength-Intelligence-Happiness (- Sat-Chit-Anand) 75
Action for Atma-shuddhi (Self-purification) 75
Action for Peace 76
Action with Yukti (Strategy, skill) 76
Features of Good Food 76
Action with Discipline 76
Action without Anger 77
Action without Anger and Desires 77
Action without Anger, Desires, Greed and Bad Thoughts 78

Fruit of Action 78
Reason for Anger, Desire 79
How to counter Anger ? 79
Who is Yukt in Gita ? 80
Who is Param-Yogi (Superior Yogi) ? 80
Pravachan 7 82
Action with an Objective 82
How Idol worship works 82
How Karm Actually gives Result 83
Karm's Natural form 83
Peace Means Not-Dependent 84
False Pride of Doership 84
Action with Enthusiasm, and with Sat-Chit-Anand (existence-intelligence-bliss) Gives Peace 85
Action in Inaction 85
Principle of Performing Karm 85
How to be Skillful in Action 86
Basis of Devotion in Idol 86
Skillful Action and Peace 87
Dependence as Attachment 87
Attachment to Virtues, Parmatma. Nothing 88
Aatam-vashi (in control of one self) is the Key to Happiness 88
Plan for the Day ahead 89
Entrust to Parmeshwar 89
Prakruti (Man's Nature) is Adhyatmic 90
Reason for Sorrow 90
Acceptance and Action 91
Dutiful Action without Doer-ship 92
Liberation by knowing Bhagwan: As A-Kartaa (non-doer) and A-bhoktaa (non-enjoyer) 92
Pravachan 8 93
Sanskar and Swa-bhaav (Culture andIntrinsic nature) 94
Creation of Pru-kriti (Nature) and Jeev (Living) 94
Intrinsic Nature and Actions 95

Ishwar-shrishti (Creation by Ishwar) and Jeev-shrishti (Creation by Jeev ie Man) 95
Reason for happiness and Sorrow 96
Spiritual Progress 96
Maya is Mann (Subtle Mind) 97
Srishti (world) as a Creation of Mann (Subtle mind) 97
Prabhu and Vibhu 98
How Abhimaan (Pride) works 99
Reason for Du-kh (sorrow, suffering) 99
Sat-Chit-Anand (Existence – Consciousness – Bliss) 100
Why Attachments 101
How to destroy Ignorance 101
Importance of Gyaan 102
Bhakti and Gyaan 103
Pravachan 9 107
Focus on Parmatma to get Peace 109
Who is True Brahmin 112
Who is a Pandit 113
How Sorrow and Fear are born 113
Philosophy of Equality (Sam-darshan) 114
Difference Between Brahm-Drishti and Vyavhar-Drishti. 114
LaxmiNaryan in All 114
Equipoise of a Gambler 115
Equipoise is essential in Life 115
Equipoise in Opposites 116
Action with Equipoise 116
Mukti (Liberation) through Samatv (Equipoise) 117
Cause of Sorrow 117
Why Recommendation in Scriptures 117
Expectations and Fulfilment 117
Condemnation and Praise 118
Excitement, Agitation and Equipoise 118
Mukti as Nivritti (Disengagement) 118

Objective of Scriptures 118
Pravachan 10 119
Adhayatmic (Spiritual) Saadhna (practice) 119
Reasons for Favourables and Unfavourables 120
Perfect Fool 120
One in All, and All in One 120
Attachment to Objects makes you Small 121
Happiness is within You 121
Obstacle to Happiness 122
Where is Happiness 122
Parmatma in our Heart 122
Ignoring what we have 123
Ana-sakti-Yog (Yoga of Non-attachment) 123
Achieving Everlasting Bliss 123
Self as Brahm 124
Everlasting vs. Temporary Happiness 124
Three Categories of Happiness 125
Happiness Beyond three Categories 125
Enjoyment is Temporary, Cause for Sorrow 126
Mann is tied to Atma 127
Stand up to Problems in Life 127
Tolerate Urges for enjoyment and Waves of Anger 128
How to Tolerate Urges and Anger - Mahatma 128
Happiness of Equipoised 129
Anand (Bliss) is Within You 129
Spread Happiness to be Happy 130
How to Multiply Your Happiness 130
What is Supreme Happiness (Brahm-sukh) 130
Pravachan 11 131
What is Brahm realization 131
Who is a Rishi 132
Seeing the Essence, Reality; and not Form and Shape 132

No Fault in Indriyas (sense organs) and Mann (subtle mind) and Actions 133
No Dilemma 134
Doubt is Sleep 135
Liberation through No sinful desires, No dilemma, self-control, action for welfare of all 135
Winning over Anger and Desires 136
Anger cures Desires, and vice versa 136
Using Anger, Desires and Greed as Cure 136
Reason for Bandhan (Trap, Ties) and Non-Liberation 137
Special quality of Sad-Gunn (positive traits) 138
Discovering by Remembering 138
Ishwar as Well-Wisher 139
Assurance for worst Sinners 139
Ishwar as Both Doer and Enjoyer 139
Ishwar as Motivator, Sustainer and Benefactor 140
Pravachan 12 141
The Essence of Bhakti (Devotion) 141
Three Meanings of Bhakti 141
Two Features of Bhakti 142
Why Shravan (Hearing) is needed 142
Why No Love for Ishwar 143
How Hearing about Ishwar works 143
Reason for Conflicts 144
Is Ishwar responsible for all Wrongs also ? 144
Ishwar as All Pervasive 144
How to Worship Ishwar within Yourself 146
How to Manifest Ishwar 147
Action, Love and Gyan 147
How to Worship Ishwar 148
Who can worship Ishwar 148
What form of Ishwar to worship 149
Why have faith and trust in Ishwar 149
Liberation in This Life 150

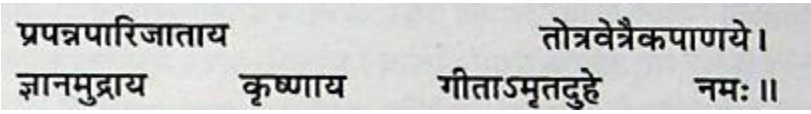
Index of Key words 152
Appendix 160

Om Shri Parmatmane Namah

Gita Darshan – Part 1 (Section 2)

Adhyaya 5 (Karm-Yog)

Pravachan 1



Bhagwan Shri Krishna is Pra-pann-Paarijataya (Boon for Surrendered). He is Kalp-Vraksh for any one who latches onto His feet, and comes in His shelter. He is partial to His Bhakts (Sva-bhakt Paksh-paati). The brahm – as described by Vedantis, is non-partial (Nish-paksh), and has no need for bhakti, devotion. But where description of Sagunn-Saakar Parmeshwar is the subject matter, there is harm by not needing bhakti.

Bhagwan protects one who comes in His shelter, and fulfills all his desires. If equality and justice is the result of coming in His shelter, then why would any anyone take His shelter? Taking shelter, Sharnnaa-gati (surrender) is not to seek justice, but for help and protection. (story of Cow vs. lion can be quoted here). Therefore, Bhagwan Krishna is Pra-pann-Paarijataya.

Restraint and Governance

He has Totr (Reins) of horse, representing control and discipline; and a Vetr (leash) to punish the horse if uncontrolled, in his hand. This means senses are not free to follow their Svachand Kamnaas (uncontrolled desires) , and He has the capacity to punish them if left uncontrolled and cross boundaries. Besides reins and leash, His hand also is adorned with Gnyan-mudra (gesture of wisdom). His Gnyan-muda showers Gnyan (Knowledge, wisdom…).

Only with the objective of upliftment of all, He has milked and collected the amrut (nectar) of Gita. These are the signs of Sharanya (surrenderee). Therefore, come let us bow in Namaskaar to Bhagwan Krishna, who is the centre of all attractions, and prem (love) and is Sat-Chit-Anand .

The Gita

The word Gita in Shrimad-Bhagwad-Gita is a noun, and also a verb. Let us delve into the meaning of Gita-Shastr-Midm-Punnyam. Duryodhan and Arjun are both facing each other in battlefield. Who is the charioteer of Dhuryodhan – research this for yourself in Mahabharat. His name is Agyat-praaya. Agyat means Unknown, non-knowledge. So Agnyan only is the charioteer of Duryodhan, one who is showing him the path. On the other hand, Bhagwan Krishan is the charioteer of Arjun.

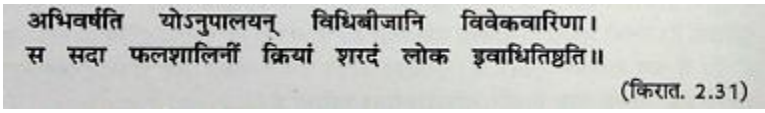
Duryodhan says to Drona-acharya – “See this army”. Arjuna says to his charioteer – “ I will observe the armies”. Both see the armies. But Vivek (discrimination, wisdom) is not born in Duryodhan. He is stubborn in his feelings. And Vivek takes birth in Arjun. One who acts after due thought, he achieves success, and one who acts without thinking, he does not succeed (Nish-phal, Vi-phal).

(pg 132)

Now, let us look at differences in the tendencies/inclinations of Arjun and Duryodhan – from the perspectives of Bhagwad-drishti and from Arjun-drishti. Bhagwan is completely ready to protect one (Arjun here) who is surrendered to Him. Bhagwan has become even obedient to Arjun. Arjun said – “I am ready to follow your instructions / orders” only at the end of Gita. But Bhagwan has followed Arjun’s instructions right at the beginning of Gita. Arjun tells Bhagwan Krishna “ Take the chariot in the middle of the two armies”.

This is the hallmark of Krishna as the one worthy of surrender. Bhagwan is so full of Vatsalya (Love) for those surrendered to Him that Arjun inspite of being younger, gives instructions to Krishna. Arjun inspite of being Jeev instructs Krishna, and Krishna inspite of being Ishwar obeys the Jeev (Human in the form of Arjun). If Ishwar can sacrifice his Aishwarya (position) for his bhakt (surrendered devotee), then in what capacity or for what reason should a bhakt not sacrifice his position in prem (Love), and in bhakti (devotion) of Ishwar ? Bhagwan Krishna overlooks his own Aishwarya (position) and takes up the position of Arjun’s charioteer. Saarthi (Saaryati Ashwaan iti Saarthi) is one who regulates our life.

Duryodhan has a selfish attitude towards war. He says – “My objective will be met and all these soldiers will die for my benefit”. However, Arjun’s tendency is for the benefit of the masses – “I do not want the kingdom and comforts. Those for whom I wish these will be dead, so what is to be gained from the war ? Therefore, one should act only after due consideration and thinking, like Arjun. Impulsively, no action should be done without vivek i.e. discrimination.


अभिवर्षति योऽनुपालयन् विधिबीजानि विवेकवारिणा।
स सदा फलशालिनीं क्रियां शरदं लोक इवाधितिष्ठति॥
(किरात. 2.31)

Only due to his vivek i.e. discrimination and intellect, curiosity arose in Arjun. One who discriminates has options appear before him. Vivek means selecting one from many. In Sanskrit language “Vichir-Prithag-bhave” i.e. to separate components from a mixture is *Vivek.* In Arjun’s mind arose the vivek related to duty vs. non-duty (Kartavya-Akartavya), but not in the mind of Duryodhan.

Four Yugs

In Vedas, a mantra says:

Kali shayano bhavti – One who sleeps ie does not do vivek, becomes **Kal-yug**

Sarjihanastu Dwapar – One who starts turning, becomes **Dwapar-yug**

Utishtan Treta bhavti - One who stands up for action, becomes **Treta-yug**

Kritam Sampadhayate charan – One who starts journey on the path of duty to achieve the objective becomes **Sat-yug**

Arjun is not asleep and his intellect is being awakened. *Dharam-Sam-moodd-Chettah* - He understands his Mooddta (foolishness). But Duryodhan does not understand his mooddta. A symptom of mooddta is that he does not recognize or understand his foolishness. One who is awake, he recognizes his moh (attachment), and also his own mistakes.

(pg 133)

That's why Arjun says – Tell me what is for my benefit. *Shreya* word has been used many times in Gita. 'श्रेयो भोक्तुं भैक्ष्यमपीह लोके' – "I will survive on alms but I will not resort to violence. This is the best shreya (beneficial act) for me".

Now I have to speak about Adhyaya 5 of Bhagwad Gita. As a bit of background, you understand a bit from the following.

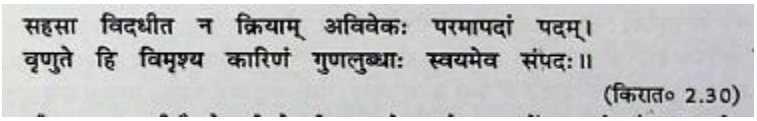
Four Purusharths (Arth, Dharm, Kaam, Moksh)

In human life, there are four Purusharth (objectives). Some say there are five.

ARTH

We need Arth, wealth. From that perspecitive, we have to think that what are the means to get that. We should not imagine what has been said in Gita about doing Karm, not doing Karm or what Mimansa (reflection, profound thought) has been presented for this. First we have to see what is our objective. If we are after the wealth of the world, no Parmeshwar (Supreme) or Mahatma (wise learned person) will tell you that one desiring wealth of the world should not do karm (action). So, if one desires wealth , one has to arrive where wealth is available.

One who acts thoughtfully i.e. do karm with vivek, he is bequeathed willingly by the wealth that itself is desirous of positive qualities.


सहसा विदधीत न क्रियाम् अविवेकः परमापदां पदम्।
वृणुते हि विमृश्य कारिणं गुणलुब्धाः स्वयमेव संपदः॥
(किरात० 2.30)

Wealth comes to only one who is Gunni (qualified ie endowed with required qualities), sheel-waan (virtuous), lives in refuge of wise, and has gratitude. Gratitude ie Expressing gratefulness to one who he is benefitting from is a very significant quality. Wealth does not stay with one who does not express gratitude. Human being should always be grateful. Therefore, if worldly wealth is your objective, then it is not appropriate to stop you from taking steps towards it or raise doubt about it in your mind. If the objective is to get comforts and pleasures, that also can not be achieved without Karm (action) If Bhagwan Vishnu also becomes lazy, Lakshmi also would leave Him. 'विमुञ्चति श्रीरपि चक्रपाणिम्।'

So, one should always involve oneself in action. Without action, no wealth or comfort can be gained. If one desires wealth but has no actions, he will go mad. Either try to eliminate desire or try to fulfill desire. One has to act in both of these eventualities and choice has to be made.

(pg 134)

DHARM

Dharm (Duty) is Karm only. If you want dharm, then also one has to do karm. How will dharm be done without karm ? Therefore, in Gita when the question arises as to whether to do karm or not, there is no dilemma for those who desire wealth, comfort or dharm.

One opinion says – Dharm is born from Karm. The other opinion says – Only Vihit (beneficial) Karm is Dharm.

Karm (Action) that is praised by the wise and elderly becomes Dharm. Breaking traditions, to imagine new dharm does not receive blessings from wise people.

Dharm is a visible thing and can be seen. Where objective is to purify one's antah-karan (conscience, heart) that Karm becomes Dharm.

A Karm done with the objective to change oneself, purify one's antah-karan, or for Adhyatmic (spiritual) progress is called ***Dharm***, *(and one who does it is called Dharmic – Dinesh*).

A Karm done with the objective to clean iron, cotton, fabric, metal etc is called **Shram** (Labor) and one who does it is called Labourer.

In Vedanta also, people misinterpret Karm-Sanyaas Yog, and also due to misunderstanding of Vedanta siddhant (Principles), doubts arise in people's mind.

Karm gives rise to desire for Gyaan (knowledge, wisdom). Vividisha (desire to know) and curiosity arises, in the opinion of "Bhamatikaar". The result of Karm is Gyaan (Knowledge) and Vidya (Information) – this is the purpose of deviation from subject here.

One school in Vedanta says that Karm will result in Gyaan. Another school says that Karm results in desire for Gyaan. But Vedanta does not say not to undertake Karm. A sanyasi also will have to walk, ask for alms after saying "Narayan-Hari" in front of a house and receive alms or food. In asking for alms itself, the relation with Karm is established. To receive or get something, Karm is necessary.

The question that arises is how is relation with Karm established on path to Moksha (ie in objective to undertake Moksha-purushartha). We achieve Moksha through "Karm in association with Gyaan", or through "Gyaan after disassociating with Karm" – is the question. Or in other words, means to achieve Moksha is through "association of Karm and Gyaan" or through "Gyaan after separation from Karm" - is the question.

When we reflect on the permanence of Moksha, we realize that it is Nitya-siddh (ever-perfected), and Moksha is achieved just by knowing about it. Just as a chemical substance is already present, we do not recognize it. But through experiment, instrument, binoculars or

microscope we can see it. Similarly, Moksha is always-present and is the Swaroop (original form) of Atma only. We know Moksha through the process of “A-gyaan and Moh-Nivritti” (removal of ignorance and infatuation /attachment).The Atma that is pointed to by the ”A-gyaan and Moh-Nivritti” is Moksha. But we do not realize or recognize this. So an effort has to be made to remove this ignorance.

So the utility of Karm for Moksha is divided into four categories by Vedantists. We as individuals are in debt of Pitrus (ancestors), Devtas (Divine powers), and Rishis (Sages).

(pg 135)

Pitru-Debts

Karm undertaken to resolve /repay these debts is one way to Moksha – this is opinion of Vedantists. We were carried by our mothers for 9 months. We were breast fed by our mother. Now, in current times mothers do not breast feed their children for different reasons such as their own bodily appearance. Such mothers can not expect their children to believe in tradition and debts to their Pitrus.

How is Karm to be done. We have debt of our traditions of our Pitrus and Gotras (Hinduism classification based on ancestory) on us, to be repaid by maintaining our relation with the family clan and performing our duties. Otherwise, man becomes ungrateful and fault of ungratefulness is an obstacle in attaining Gyaan.

Dev-Debts

Second is debts we have towards devtas. Are we not indebted to Surya (Sun) devta, who gives us light; to Vaayu (Air) devta which enables us to breathe, Varun (Water) devta who quenches our thirst and satisfies us, and to Prithvi (Earth) devi on which we walk. So we as individuals should also endevour to use our Indriyas (senses) to maintain these using our energies, that these individuals and Universal divine powers provide for us. We should try to maintain cleanliness of earth, water sources, air by reducing wastage, air and water pollution.

While we are fine with polluting air with smoke when burning waste material after consumption, we say burning incense is a waste of money. While we are fine with throwing waste into rivers and Ganges rivers, offering some milk with prayers to Ganges is seen as a waste of money. We should know that are rituals described in our Shastras (scriptures) for offerings to be made to Prithvi, Varun, Vaayu and Agni (in the form of Surya, Sun and Havans).

We worship one who is worthy of respect and benevolent to others. Pooja (Prayers) means expression of Shradha (faith). Vyashti (Individual) survives only because of benevolent nature of the Samashti (Universal). If individual forgets this, he becomes ungrateful. We receive light from Surya and wash our dirt in Varun, but never receive an invoice forom them. Similarly, we are indebted to other divine devtas and if we do not repay them, that makes our antah-karan impure, and become obstacles in our quest to gain Gyaan of the final truth.

Rishi-debts

Next look at our debts to Rishis (Sages). We do not have a single letter, word , sentence of gyaan (knowledge) that we have not received from the rishis. Who gave the senses (Ghranen-

indriya and Shravanan-endrirya) their names ? Tatv-darshi (Seers, knowers of Essence), Sages gave us the bodh (perception, knowledge) of Pad (elements) and Padarth (matter). In other countries, linguists accept word as pointers, but in our ancient shastras, it is accepted that subject and Vaachak (speaker, observer) appeared together. So words and meaning, speech and meaning are always intermingled. When a substance appears, its vibration itself contains the signature of its presence. The effort to study the shastras written by Rishis is required for our expression of gratefulness to the Rishis. Otherwise, if we continue to use the words, symbols, instructions provided without being grateful, we incur the fault of ungratefulness.

(pg 136)

Renouncing Karm ?

In addition to not polluting the Prithvi, Varun, Vaayu and Agni; we should not pollute our hearts, body and society. We should actively make an effort for this, and also to protect our culture and traditions. Also, we should protect the flow of gyaan (knowledge) that we have received and ensure the flow of gyaan continues. If we protect the flow of gyaan, then your gyaan also will be used in the future, otherwise your gyaan will not be passed to the next generation and will die with you. So, to remove these faults (of not protecting the required assets mentioned above) and to purify our antah-karan (conscience), we should continuously undertake Karm. Only after worshipping the Devs (mentioned above) can we gain the gyaan of Samashti (Universal) from our union with Prajapati and Hirnya-garbh (Manifested forms of Brahm) .

In the realization and gyaan of Universal only is the Ram, Shyam and Shiv, and the realization of All pervading (Brahm). To realize the Sarvatma-bhav (feeling of All as Atma.), and know the Vi-gyaan of Universal by union with Prajapati, we have to undertake Karm. Karm is absolutely useful in the path to Tatv-gyaan (Essence i.e. Brahm). If there is a difference in opinion, it is only of the principle whether Karm produces curiosity or the Gyaan itself. This is from the Shankar school of philosophy. In our philosophy, Karm is not to be renounced. And Bhagwad

Gita clearly says 'यज्ञो दानं तपश्चैव पावनानि मनीषिणाम्।' - that Yahgna, Daan and Tapp are pure forms of Karm. These Karms should be done with Mann (mind) under one's control, as expressed by word *Manishi* (Isha i.e. controller of Mann – mind) in the shlok.

Arjun's Dilemma

In the mind, different Sankalps (options) arise all the time. One who controls and regulates these thoughts with different options is called Manishi (wise,learned). How do you work ? Do you do what comes in mind or do after careful consideration. If we do just what comes in our mind and without discrimination and consideration, then how do we differ from animals ? Even animals are thoughtful and act after consideration and planning. This can be seen on close observation of animals.

(pg 137)

In these situations, if you want to purify your Mann, you should control your Mann, and do what is right after careful consideration using your intellect. Bhagwan Krishan has stated that it is

essential to undertake Karm for the gain of Shreya (what is appropriate). And that one should not undertake Karm for the gain of Preya (what is pleasing) There is no edict to not undertake Karm. There is difference of opinion when you start on the path to attain Moksha, Parmatma.

If you look at Arjun's questions, he asks question and states his feelings that are opposite to his feelings and desires. He says to Bhagwan Krishan to instruct him as to what is the means for his Kalyan (welfare). And with his question also says that do not engage me in war, and that he will not fight the war.

यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे।

On one hand he asks for Bhagwan Krishan's instructions and say he will do as instructed; on the other he says he will not engage in war. Asking a question and at the same time presenting your decision and answer is a sign of Moh (attachment). Without any doubt, there is Moh hidden in Arjun's question. Similarly, in Arjun's question in shlok व्यामिश्रेणेव वाक्येन बुद्धिं मोहयसीव मे। there is Aakshep (hint, insinuation); in shlok number 4.??, अपरं भवतो जन्म परं जन्म विवस्वतः। there is Sanshay (doubt); and in shlok 5.1, the question asked below is Jignyasu-samuchit (filled with curiosity and appropriate).

सन्यासं कर्मणां कृष्ण पुनर्योगं च शंससि।
यच्छ्रेय एतयोरेकं तन्मे ब्रूहि सुनिश्चितम्॥ 5.1

Sakhaa and Viswaas (Friend and Trust)

The last question is full of Shraddha (faith). Without any etiquette, Arjun addresses Him as Krishna, because they are Sakhaas (close friends). When two friends meet, as they know each other well, they can communicate in signs. Only a friend understands a friend. The message here is that you will face difficulties, if you do not develop a close Sakhaa- bhav (feeling of close friendship) with Krishan, and only try to understand Him through Vidya (knowledge), Buddhi (Intellect), recognising things, Vyakaran (grammar), Kavya (poetry), Kosh (vocabulary) etc.

Swamiji says that he saw a Avadhoot (Ascetic, a person who has passed beyond all worldly attachments and cares). He cried saying you do discussions on meaning of Gita. First, become a Sakhaa of Krishan, like Arjun. When Krishan becomes your Sakhaa, you will start to understand his words and message. The words of Krishan are not full of Bhagvatta (Godly), Sarv-gyata (all-knowing), Visheshta (special). He is just as Brijwasi Kanahiya (Krishna of Brij).

Sakhaa word, in hindi is composed of 'Sa'' and '-Khaa', Sa means 'one who' ie 'he'. And 'Khaa' means –to eat'. So Sakhaa means one who eats together i.e. two friends who eat together. Also '-Khaa' means 'Khyati' i.e. Sakhaa also means those who are famous together ie their fame is tied together.

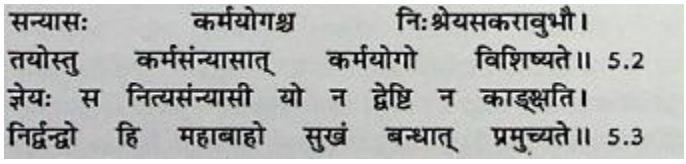
(Pg 138)

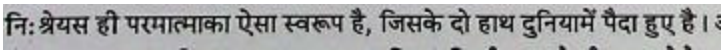
The straight meaning of Arjun's question is that sometime You praise Karm, and again you praise Karm-sannyaas (Renouncing of Karm). Here praise means description. You glorify Karm-Tyaag, and then in next breath support path of Karm. Whatever you say, must be right. But Arjun asks Bhagwan Krishan to state clearly where his own welfare lies. Do not put me in dilemma of doing this or that. From Arjun's question it is conveyed that he is ready to obey as instructed.

Arjun

In Sanskrit language, Arjun means one who collects Gyaan (knowledge), Riches; and is the synonym of Dhananjaya. Dhananjaya means one who collects Dhan, (riches). Dhan is not only material wealth, but the most important dhan is Vidya, Gyaan. In Mahabharat, word Arjun is translated as one who is simple, straight and can receive the things given to him properly, (Dinesh - such as receive the message delivered in Gita properly)

Arjun addresses Bhagwan Krishna as 'Krishna' as he says I am your Sakhaa, and you are my Sakhaa. So Arjun asks Krishna with clarity whether his welfare is in Karm yog, following the path of Karm; or in renouncing Karm. Here in Bhagwan-Uvacha does not mean Bhagwan said. The past tense used has been added by editors. In the past, this was the tradition of translation that this is the saying of Bhagwan. Even today Arjun asks and Bhagwan answers. Even today, if one wishes to hear the words and voice of Bhagwan, one can hear it. This is because Bhagwan is Sadaa- Sarvada –Sarvatr (Present always, Present everywhere, and Present in all). And where Bhagwan IS, his voice also IS; along with His Katha (narrative, story) and His Shanti (Peace). Bhagwan is always in our heart and consciousness, along with his Anand (Bliss) and His Voice is also vibrating in our heart. Bhagwan is talking to /instructing us. This our Gyaan ONLY is bhagwan.


सन्यासः कर्मयोगश्च निःश्रेयसकरावुभौ।
तयोस्तु कर्मसंन्यासात् कर्मयोगो विशिष्यते॥ 5.2
ज्ञेयः स नित्यसंन्यासी यो न द्वेष्टि न काङ्क्षति।
निर्द्वन्द्वो हि महाबाहो सुखं बन्धात् प्रमुच्यते॥ 5.3

Bhagwan Krishna says, Arjun you only are the means to Nishreyas (Highest Good). You only are the doer, and the reason for it. In reality, whether you follow Karm-Sanyas or Karm-yog, both can achieve Nishreyas. Nishreyas is the form of Parmatma, whose two hands are born in the world. 

Karm-Yog or Karm-Renunciation

You yourself think whether you should "accept" or "renounce". If you remove either of these two – accepting / taking and Renouncing / giving, your life will be incomplete. If you keep on giving and renouncing, you will reach death. Similarly, if you keep on taking, then also you will reach death. On one hand, you earn and on other you spend. If you keep on spending, it will finish. And if you only earn, it will explode if over-filled. No where it is seen that there is only taking / accumulation and there is no giving (Tyaag). So in life, disciplined taking / accumulation along with disciplined giving / Tyaag is essential. If some one says that in our house guests only come and do not leave, or all guests should leave and no one else should come, that is unnatural.

Similarly, the Karms (actions) come and go. One has to perform and renounce Karm in a disciplined manner.

At first, I (Swami Akhandanand ji) did not have Sandhya-vandan (evening prayers ritual) in my daily routine. After Yagno-pavit (sacred thread ritual) , Sandhya-vandan became part of my daily routine as recommended. Again, after Sanyaas, there was no need left for Sandhya-vandan. Therefore, Karm-yog and Karm-Tyaag are both means to Nishreyas (Highest Good). Do and leave, Earn and spend, Let it come and Let it Go – this is the basis of Nishreyas.

If one says, I should only give and not take, or that I should only take and not give; there is no Nishreyas in this. The Taking and Giving both are based on the arithmetic of welfate. Similarly, Darshan (philosophy) is understandable by arithmetic (Gannit-saadhya). No link in that Darshan (logic/philosophy) can be broken. In any action we do , one is Nishid (Prohibited), and the other is Vihit (Recommended). Nishidh Karm is one that is prohibited by Guru, Shastra , Ishwar or Society. Action not accepted by one's Antaratma (Conscience, moral values) is also prohibited.

Dharm and A-Dharm

Manusmriti has four statements regarding this. One of them is "Swasya Ch Priy-maatmanaah". स्वस्य च प्रियमात्मनः।

When one does a prohibited action, why does he do it ? Because of Vaasna (Desires). He has such strong desires that he becomes a puppet in the hands of Vaasnas, and inspite of prohibition by Guru, Shastra , Ishwar or Society, or Antaratma; he is compelled by Vaasnas and does it. In Vaasna there is no control, and in Shaasan (Regulation / Discipline) there is control.

So action under Discipline is Dharm and action under Vaasna is A-dharm. Dharm is only where there is restraint, control, regulation, discipline. We bear / maintain Dharm, and Dharm bears/maintains us. धरति इति धर्मः अथवा ध्रियते इति धर्मः।'

We protect Dharm and then Dharm protects us. -'धर्मो रक्षति रक्षितः।'

Types of Karm

Therefore, Karm can be done under the influence of Gyan/ Control/ / Instruction / Dharm OR under the influence of Vaassna. Next, Karm under the influene of Dharm can be Nish-kaam (without desires for fruit) or Sa-Kam (with desires for fruit). Vaasnas and Kaamnas (Desires) also have two forms – one for the results that are Loukik (worldly, visible) results, and second for results that are Paar-laukik (invisible, beyond this world).

The Nish-kaam Karm (done under the influence of Dharm) is for the happiness of self from objects, or for happiness of Ishwar, or for the purification and happiness of Antah-karan (Conscience).

Where is Ishwar ?

Ishwar actually lives only in our Antah-karan. Ishwar is to be found in our hearts and is there only. If Ishwar is not to be found 'here', then where else ? If Ishwar is not to be found 'now', in the present moment, then it is never.

The glory of Vedic Dharm is that if Ishwar is not here and now, then it is not anywhere or at any time. This tenet is not in other Dharms (religions).

Parmatma is the substance and essence from which ALL (nature, Srishti) is made. There is mud in a clay pot. If you look at it, you can not see the clay. Only if you look at it from Tatv-drishti (vision/wisdom to know the essence), one will see clay in it. So one conclusion is that there is nothing except Parmatma.

(pg 140)

Gita and Buddhi-Yog

Another fact is that supremacy of Buddhi (Intellect) is not accepted by any other religion. This is the specialty of Bhagwad Gita that Buddhi is given so much importance. —'बुद्धियोगमुपाश्रित्य मच्चित्तः सततं भव।' 'ददामि बुद्धियोगं तम्।'

One learns about Ishwar with Buddhi-Yog and Ishwar with His grace grants us Buddhi. The message is Buddhi granted to us by the grace of Ishwar relieves us of Paap-Punya (Sin-Virtue),Sukh-Dukh (Happiness, comfort and sorrow), and we gain the state of Samadhi (equipoised, Pure bliss). We get everything if our Buddhi is working in a good manner. On hearing the word Dharm, you might think that there is Shraddha (Devotion, faith) involved. However, Bhagwad Gita has a special message that with Buddhi-yog, you will get everything.

The Gita we are going to discuss is the book of Pourusheya -Gyan and A-Pourusheya Gyan. Otherwise Bhagwan Krishna would have said this is different from A-Pourusheya Gyan in Upanishads.

Two types of Gyan

One type of Gyan is one that can not be gained by experiences in this world. That Gyan is Swyam-prakash (self-illuminating). That Gyan does not make Aham (self) into Gnyata (Knower); and Idam (This, world) into Gneya (Known, Field). This Nitya (Always present) Gyan is Shudh-Buddh-Mukt (Pure-intellectual-Liberating). This Gyan is attainable by efforts of man and within experience of man. It is Swaroop (original form) of Parmatma.

The other form of Gyan is that is gained by observations such as this is bitter, this is sweet, this is blue, this is yellow, and is based on experiences. But Gyan elucidated in Gita is A-pourusheya, which no other religion in the world has known, given birth to or has elucidated the Dharm keeping this ever-lasting concept in view.

Krishna's Buddhi/Life

So, this Buddhi all belongs to Bhagwan Krishna. Krsihna who was born in prison, was forced to go to Gokul leaving his parents behind in jail. He gets poisoned milk. There are troubles all

around. In infancy, a tree falls on Krishna. Jarasandh attacks the palace. Krishna had to run away from Kaalyavan, and he had to beg for alms to survive. Had to run bare-foot. Was surrounded by volcanic lava on Pravarshan-parvat**.** His wife Satyabhama's father, SatraJit house was robbed and he was killed. Dwarika was attacked by an airplane. His aunt, Kunti and His cousin brothers are in deep trouble. At home, his brother Balram does not trust Krishna. Both had difference of opinion. Vaimnasth (Enmity) was the result. Even his own children are dis-obedient to Him. Not one son is obedient. Bhagwan Krishna prohibits from eating, drinking and living in a certain way, but no one listens to Him. His sons disrespected a Mahatma, had prohibited drinks and food, fought amongst themselves and Krishna himself had to kill them. Shrimad Bhagwat cleary states that Bhagwan Krishna killed His own sinful sons and when an arrow hit Krishna's foot, He wrapped up His Leela and departed for Golok (personal abode of Bhagwan).

The message and essence of above is that horrific and sorrowful episodes presented themselves in Krishna's life, but He was never perturbed. He always kept a smiling face. And this Bhagwad Gita has been spoken by his mouth only.

Krishna's Sanyas

When Bhagwan Krishna says 'दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः', He is speaking from his own personal experiences. Similarly, the definition he has given for Sanyasi (Renunciant) this is the definition of his own life of Sanyas (Renunciation) as in -

ज्ञेयः स नित्यसंन्यासी यो न द्वेष्टि न काङ्क्षति।

Bhagwan Krishna says that one should live as Nitya- Sanyasi (Permanent Sanyasi), not as a A-Nitya Sanyasi (Temporary Sanyasi). There is also an A-Nitya Sanyasi (Temporary Sanyasi). What is made, also breaks, but one who is Sanyasi with Atam-Drishti (wisdom, experience of the self), he is Nitya-Sanyasi. He has no likes and dislikes, or any ambitions and expectations. This is the life of Krishna and is the Nitya- Sanyas of Krishna.

If we are in the Nitya- Sanyas, we should study the life of Bhagwan Krishna. He left behind Brij-mandal, his childhood playground with Gopis and Gawales (shepherds), and 16,108 wives in Dwarka-puri. But these had no impact on the personification of 'सुखेषु विगतस्पृहः' i.e. not looking for happiness in departed or left behind. He maintained a smile on his face through all the troubles. The teachings can be a teaching only if it is a lesson from teacher's life itself. The teachings in Gita are so impactful only because this is a book of teachings from Bhagwan Krishna's life itself. This is a diary of his life. This is an elaboration of his character. We can tell for each character of Krishna where in Shrimad Bhagwad and Mahabharat where these traits are referred to. Such is the glory of Shrimati Gita and speaker Shriman Krishna. The glory of both is Akhand (undivided).

(pg 146)

Pravachan 2

Nar, Narayan and Guru

According to Mahabharat, one essence has taken two forms and is visible as two. That is Krishna, and Radha too. That is Nar (human), and Narayan (Bhagwan) too. Nar is Arjun, and Narayan is Bhagwan Krishna. That is Shisya (disciple) and Guru (teacher) too. A true Guru is one who teaches himself and learns. One who teaches oneself is the true Guru, not who makes others his own disciples.

Arjun is Swaroop (own form) of Krishna only. Bhagwan Krishna instructing Arjun is same as instructing Himself. Bhagwan Krishna has Himself told Arjun

यस्त्वां द्वेष्टि स मां द्वेष्टि, यस्त्वामनु स मामनु।

Bhagwan Krishna says, One who bears Dvesh (enmity, dislike) for you, bears Dvesh for me, and one who follows you, effectively follows me. This is the type of deep relation between Bhakt (Devotee) and Bhagwan, between Jeev (human) and Shiv (Shakti, energy).

Shri Krishna's Life

We have discussed earlier how Shri Krishna actions bear mutually conflict features and still are Dharm-ashraya (support the Dharm). There is so much Aishwarya (opulence, in the form of strength here) that He lifts Govardhan (monuntain) or weigh the Brahmand (Universe), and at the same time An-aishwarya (absence of opulence, in the form of lack of strength here) that he can not lift the slippers of his father, Nandbaba ! Or can not lift the grinding stone of Yashoda, his mother. He acts as if he can not lift the grinding stone, lies on the floor in attempting to lift it, and then stands up gradually with a red face. He has Bal (strength), and at the same time, Nir-Bal-ta (weakness). This is the swaroop (own form) of Parmatma. In Bhakti (Devotion), only the Ashraya (shelter) of strong is sought. Because to do so is beneficial to the Bhakt (devotee). Whether he is strong or weak, whatever he is , He is our own. Prem (Devotee's love) does not connect with Bhagwan because of his one Gunn (features, characterstics).

Shri Krishna is Dharm-atma (the essence of Dharm). In the morning, He meditates on Brahm-swaroop (own form of Brahm). He purifies Himself, completes daily rituals of Yagna and Daan (Donations). He also works to earn money for a living, and then find means to distribute his earnings. He works, and also rests. But in all His actions in life, no action is devoid of Dharm. Only Jeev (human) is bound by Dharm (righteous duties) or conflicted with A-dharm (unrighteous). The nature of Parmeshwar is such that He is not bound by either Dharm, or by A-dharm. He is beyond Dharm, and A-dharm.

Shri Krishna has both Yash (fame) and Ap-Yash (infamy). Jeev should only be Yash-asvi (famous). If a Jeev's (human) life has infamy, he will have Dukh (sorrow and troubles).

But Shri Krishna is beyond Vaani (words), and Nir-vach-niya (indescribable). Fame and infamy are both described by Vaani (words), and Shri Krishna is beyond words.

If some one calls Him a thief, he says 'Yes, I am'. He does not say 'No' to anything or refute anything. Some one asked if He ate soil, He says 'Yes', and then when asked if he did not eat soil, he says 'No, I did not'. Once he also was accused of stealing a Manni (diamond). His brother, Shri Balram accused Him of hiding it. All this is Kalank (black spots on character) for Jeev (human), but these are Leela (playful acts) of Bhagwan Krishna. On hearing, remembering and contemplation of these Leela, Bhakts (devotees) derive Anand (pleasure, bliss). Bhagwan is only Bhagwan.

(pg 147)

Devi Lakshmi comes and golden city of Dwarka is built. But before this, Bhagwan Krishna escapes from Mathura city and survives on alms from Ashrams (cottages, farm houses) of Rishis (Sages). He travels for months bare footed and no proper clothes. This is clearly described in Mahabharat.

His Gyan (knowledge, wisdom) is such that describing it even today many earn a living, and it builds life character of millions of devotees.

Golden Silence

Shri Krishna some times acts innocent as if he does not understand anything. Once he was sitting quietly with a sad face. There are such times in life also. One should not assume that the Mahatmas do not feel sad, or have tears in their eyes, or have difficulties. This is in Mahabharat that when Shri Krishna was sitting with a sad face, Rishi Narad came there. Shri Krishna welcomed him and on being asked the reason for His worry, Shri Krishna told Rishi Narad that there are two factions in the Yadu clan. On one side is Krit-varma and Akroor, and on the other side is Satyiki. His own brother Balram is also in latter faction. Also, Udhavji (Krishna's cousin brother) has a separate faction in clan. So Shri Krishna asked Rishi Narad as to what should He do is the cause of His worry. Rishi Naraad advised Him to keep quiet, become Tatasth (equipoised ?). Shri Krishna followed Rishi Naarad's advice.

In Shrimad Bhagwad, in one episode, Balram and Rukmini (Krishna's wife) had an argument. Rukmini said why was my brother killed, and Balram said it was justified. Now what does Srhri Krishna say. Who should he agree with and take whose side. He kept silent and did not say anything, On these occasions, it is wise and beneficial to be silent.

Krishna's Raag and Vai-Raag-ya; "Sat-Chit-Anand"

Next, take a look at Krishna's Vairagya (detachment, Renunciation). His detachment is so strong that even though Bhakts say that He never leaves Vrinda-van, but it is true that in Vrij-bhoomi where he spent His childhood, He left in an instant. He left golden city of Dwarka and all his relative and family.

Shri Krishna's life is full of Raag (prem, attachment) and also full of Vai-raag-ya (detachment). His life is a full life. It is full of Sat (essence of truth) and Karm-yog. It is full of Chitt(intellect)

and Sagunn-gyan (Knowledge of manifest Brahm) and also Nir-gunn-gyaan (knowledge of unmanifest, formless Brahm). He is full of Anand (pleasure, bliss)- Anand of Samadhi (culmination and peak of meditation), Vikshep (Distraction), Bhog (enjoyment), Yog (union with the ultimate one). Shri Krishna's life is not Ek-aangi (with one aspect, one colour, one facet) but is Sarvan-ginn (multiple aspects, colours and facets).

Pitamah Bhishma

Yesterday, we were discussing Pitamah Bhishma. Bhishma is representative of Mann (mind, likes and dislikes). On an Adhyatmic (spiritual) level, Bhishma is Mann, and Shri Krishna is Atma (essence). On Adhi-bhoutik (Worldly) level, they are Bhishma and Shri Krishna. On Adhi-daivik (Divine) level, Bhishma has come from Brahm-lok and is Vasu (one of the 32 types of devtas, divinities). But Shri Krishna is not from Brahmlok. He is manifest Bhagwan Himself. 'कृष्णस्तु भगवान् स्वयं।'

With the above background, the differences between characters of Shri Krishna and Bhishma will be clear.

If King Dashrath did not die, or on his death if Shri ram Chandra returned from the forest, this would not have been established that Ram is obedient to His father and is Dharm-nisht (follower of Dharm). The glory of Bhagwan Ram is that he had to face troubles in His life.

(pg 148)

Self-purification amid Troubles

Sometime realization of fundamental wisdom is through daily actions. Look at this Shlok.

रे दन्तावन संप्रविश्य विवरं निःशंकमंगीकुरू
पीडां तैर्विहितां मनाग्घतमना मा भूः सहस्वापद।
लोके शोधनबोधनप्रणयिनः के के न कां कां दशां
कष्टामापुरहो रहोगतमिदं पीठोद्भवाः सिद्धयः॥

We clean our teeth with a Daatun (Tooth brush, made from twigs of a tree in India). First it has to be crushed with teeth. The teeth which are to be cleaned crush the twig. So twig tolerates the pain of being crushed and then only teeth are cleaned. Similarly, if one wishes to search and realize, and wishes to purify oneself i.e. undergo the process of Atm-shuddi (purification of self), and he wants to purify his own character, the worldly people also treat him like tooth brush crushed by teeth. This is the litmus test and he succeeds in his objective, only if he does not withdraw himself in spite of pains delivered to him.

One eternal truth is that one will not achieve Siddhi (success, perfection) if one does not go through troubles and suffers the pain. Siddhis (perfection, success) are achieved only after going thru Dukh (troubles, sorrow). So, one has to see if you live by the ways of Bhishma or you emulate Shri Krishna.

Mann vs. Atma

The condition of Mann (represented by Bhishma here) is as follows:

अनिच्छन्नपि वार्ष्णेय बलादिव नियोजितः।

Bhishma wants that Yudhishtir should win, but is fighting in favour of Duryodhan. This is the very compulsion of the world. Bhishma's Antar-atmah (essence, support) is in favour of Yudhisthir. This is because his Mann (mind) is Satv (Pure, divine), and his Dharm (sense of duty) is also Satv (pure). Hence, there is partiality of satv (mann, Bhishma) towards Satv (Dharam, Yudishtir). But because of external conflicts and faults – Ann-dosh (faulty, unhealthy food) and Sang-dosh (faulty company, friendship, relations); Mann (mind, represented by Bhishma here) acts against the wishes of Antar-atma (essence of one , self – personified by Krishna here).

Desires and Intellect

Our Kama-asakti (attachment to Desires) taints and deludes the Buddhi (intellect). Our intellect understands the truth, right from wrong, This is the nature of intellect that it always favours the truth and righteous. But when we are tied to any person, situation or object, and we wish to get any of these, we disrespect the intellect by ignoring it. If we can not obtain the desired object by the right means, we attempt to obtain it by deceit. If not by right means, by wrong means; if not as a right, by stealing it because we are attached to that object or result. If anything destroys our intellect, that is desire. Deep attachment to objects, persons and situations in the world, even to our own bodies is the reason our intellect is destroyed. To keep intellect in good shape, getting rid of Kama-asakti (attachment to Desires) is essential.

Types of Attachment (to Desires, Results, and Actions)

Besides attachment to Desires, there is Phal-asakti (attachment to Results, Fruits). The mind of man has attachment to results i.e. he should get this and that. Asakti (attachment) means to get close to , to get stuck with something, (as if using glue) to the extent that other duties are ignored. This also destroys Buddhi (intellect).

(pg 149)

The third type of attachment is Karm-asakti (attachment to Action). The stubbornness to do something is Karm-asakti. You have to understand that you have to put in best efforts, but to complete it is not in your hands. You keep this Sankalp (determination, promise) that if a task can not be completed by one generation, it will be completed in second or third generation. The Ganges if could not be brought down to earth by Anshuman, or next generation king Dilip, but the next king Bhagirath succeeded. You start a good effort, put in all efforts to complete it also. But in an effort to complete it, do not ignore your other duties. A mahatma (wise person) once told me that you are in control to start a task, but to complete it is in control of Parmatma. To undertake action is in your control, result of that action is in Parmeshwar's control. Therefore, you be determined only for what is in your control.

The Karta-pan (doership) in the action is also due to our ignoring the Ishwar. Otherwise, if Ishwar did not motivate us, did not give us Shakti (energy, strength) to undertake the action, how will one do it ? Therefore, one who has given motivation and energy for action; will also give the result for that action. We just have to work like a machine. Who is the best Sevak (servant, worker) ? Obviously, one who starts working when ordered to do so, and stops working when so ordered. If he continues to work when asked to stop, it is obvious that he is not doing action following the orders of the master, but is doing it to fulfill his own desires.

The above is not complete explanation of Karm. There are two further classes on this subject.

Kritva-asakti (attachment to doership) results in Karm-phal (Fruit of action)

The work motivated by Phal-asakti (Attachment to Result) is Sansar (the world). The work motivated by Karm-asakti (Attachment to Actions) is Parishram (Labour).Vaishnav people say that Karm should be done for Kaal-kshep (to fill time). What this means is that we have been given limited time, so we should utilize this and do Karm to serve the Ishwar. But there is the third obstacle, of Karta-pan (feeling of doership). That is, obstacle of Kritva-asakti (attachment to doership). People say I do this, I do that. But tell me, do you grow your hair. Or do you circulate blood. Or your breath.

Look at your body. This is called Adhyatm (Spirituality). Al these actions of rejecting the waste, circulation of blood, growth of hair happen on their own. In the Samashti (Universe) there is an element that is manifesting itself based on the Beej (seed, origin) and Aakar (form), and motivates these manifestations.

In other words, Bhagwan is responsible for all that happens. Any pride in being a doer is completely wrong. One more thing to note is that Paap-punya (Sin-Virtue) affects only who identifies as a doer. The Karm attaches to one who acts with Apeksha (expectation). By doing a deed, our troubles will be removed, or we will get this reward – this mentality of expectation produces Sanskar (impressions, personal values). Where our action has no expectation of giving and taking, this will not produce Sanskar (impressions, personal values). This will also mean these actions will not result in rebirth, in hell, in heaven, or the action will not hurt you later as a memory. Sanskar (impressions, Personal values) also give hurt in this life itself. They come back as memory and can hurt you. When we act with an expectation that this thing should be gone, or we get this thing, or we stick to this thing – this is called Kritva-asakti (attachment to doership). This is the birth of Karm-phal (fruit of action).

(pg 150)

Besides these, there is A-Kritva-asakti (No attachment to doership). As per Sankhya philosophy, we have decided through Vivek (intellect) that we do not do anything. -'अकर्मणि च कर्म य:'

The duty of Buddhi-maan (wise) person is to take sitting silently also as his work. Why are you sitting idly. A-karm-nnyata (Not working) is painful. One who says he will not work, he is inviting Dukh (sorrows). One who takes pride in his feeling that he works, also invites Dukh (sorrows).

One who is impatient to complete his work also invites Dukh (sorrows). One who acts not taking it as his duty, but with expectation of an object or reward, he also invites Dukh (sorrows).

Reason of Sorrow and Happiness

In summary, the one who suffer from Dukh (sorrows) are ones with Phal-asakti , Karm-asakti, Kritva-asakti, or A-Kritva-asakti, (as explained in two sections above).

When one has Tatv-gyan (knowledge of essence), your opinion, expectations align with the ones of Ishwar. Only one with difference of opinion, expectation with one of Ishwar is Dukhi (sorrowful). One with opinion aligned with one of Ishwar is Sukhi (happy, blissful). You see, where is Jeev (animate, human) and where is Ishwar ? Jeev has used his own resources and did not accept the resources of Ishwar, so how can he be happy. But one's whose Buddhi is aligned with the buddhi of Ishwar; for him whatever happens he is happy and peaceful in that.

Karm-Yog and Karm-Sanyas

Next, lets look at Karm-yog and Karm-sanyas. Actually, Karm and Sanyas are both part of Buddhi-yog. - 'संन्यासः कर्मयोगश्च निःश्रेयसकरावुभौ।'

Bhagwan Krishna is Raas-bihari (Nectar-ful), Parma-nand-kand (Blissful) because of Anand (bliss);, Sarvagya (Omniscient, Know-all) because of Chetan-ta (consciousness); Sarv-shakti-maan (Omnipowerful) because of potency of existence. Bhishma was Shakti-shaali (powerful) and Gyani (wise). But the level of Anand (bliss) in Krishna is much higher than in Bhsihma. Shri Krishna very clearly resides in Buddhi, and attracts our attention towards Him.

At one time He says – 'बुद्धौ शरणमन्विच्छ' In your Buddhi itself resides the Aashrya (essence, support); search for it there only.

At other time He says - 'तमेव शरणं गच्छ'– Come in His shelter.

And at other time He says - 'मामेकं शरणं व्रज'- - Come in My shelter with determination.

The meaning in all above is same, in Buddhou, Tamev, and in Maa-mekam.

Bhagwan stops us from taking shelter from many, and instructs us to seek shelter from one; and who is that one ? He is the one Antar-yami (omnipresent) in one's heart. He is the Sanchalak (regulator) of the whole world, Tat (That), and Maam (Me) is Shri Krishna. Bhagwan instructs and implores us repeatedly to take shelter in that only.

Now lets see what is Buddhi-yog. Bhagwan does not like Buddhi-vaad (schools of Buddhi). Moodd-ta (tendency to get stuck) is completely disliked by Bhagwan. Because Mood loses the means to attain the Parmeshwar

आसुरीं योनिमापन्ना मूढा जन्मनि जन्मनि।
मामप्राप्यैव कौन्तेय ततो यान्त्यधमां गतिम्॥ 16.20

Bhagwan says to Arjun that you talk of Buddhi (intellect) and cry at the same time. The one with Vivek (wise) can not cry, and one who cries can not be with Vivek (wise, with wisdom). This is clear in above shlok.

(Pg 151)

Buddhi-yog for world or for Parmeshwar

Bhagwan says that you are sorrowful for the ones for whom you should not be sorrowful, and cry for trivial things; and at the same time you speak of intellect. What kind of Pragya-waadi (believer in intellect) are you ? You cry for those for whom you should not. Those who came to you, have left. And those who left you, have come back. This world (as a cycle) is working as it is. In this, how can one be Buddhi-maan (intelligent) and collecting sorrows at the same time. It is not a sign of intelligence to collect the sorrows. So, Dry(impractical) Buddhi-vaad (intelligence) is not liked by Bhagwan. Because that has Kaam-asakti (attachment to Desires) in it. Highly intelligent persons when offered anything – money, praise, position or luxuries – sell their intelligence. One type of Buddhi (intelligence) attaches itself to the world. If Buddhi attaches itself to the world and gets stuck there, Parmeshwar will get left behind and vice versa. The welfare is only in attaching whatever Buddhi-yog we get, to the Parmeshwar. In this, worldly material desires are the obstacles.

Budddhi-yog for Nishreyas (Highest Good)

What should one do in these situations. . For any progress, action is essential. No progress can be made without action, in terms of wealth, fame or comforts. Progress means to rise from where you are, and for that you have to make efforts. In repeated attempts only, progress is possible. In progress, importance of action is definite. But there is doubt about Nishreyas (Highest Good). If you link Nishreyas with Action, the contribution of Buddhi-Yog is essential. Because Nishreyas means Mukti (Liberation), attainment of Parmatma, elimination of Avidya (lack of knowledge, wisdom). Not temporary Sukh (Comforts, happiness, bliss) , but everlasting Sukh. Not knowledge of different things, but the knowledge of Advitya (essence, with no other, unparalleled) thing. Not small irrelevant actions, but the domain in which all actions take place. The knowledge of Ek-atmata (oneness). So whether for Nishreyas you follow the path of Karm-yog or the path of Sanyas-yog, in both Buddhi-Yog is essential ingredient.

Sa-Kaam and Nish-Kaam Karm

Let us remind ourselves once again. You act, but is your action acceptable and permitted, or is this an action that is prohibited. If that action Is prohibited, then your Vasnas (desires) have taken you to that action. And if your action is acceptable, you will be established in your Atma (Self, soul). Dharm divides and demarcates between actions to be done and not to be done. If actions are Vihit (recommended and determined by discipline), and good actions, we have to see whether actions are Sa-Kaam (driven by desires) or Nish-kaam (not diven by desires); and actions are driven by Swaarth (benefit to one self) or are Ni-swaarth (not to benefit one's own self).

Where the destination object of our efforts is a worldly material object, our mind is going towards a Jadd (inanimate) object, and when the direction of travel of our mind is towards Atma (self, soul), we are actually travelling towards Chaitanya (Consciousness).

Nowadays, people discuss Nish-kaamta (doing action without desires). They say they cheat, lie, and are dishonest with the feeling of Nish-kaamta ! We have to understand that these acts of cheating, lying and dishonesty are committed only with the feeling of Sa-kaam Karm, not with feeling of Nish-kaam Karm. These people should understand the difference between Sa-kaam Karm and Nish-kaam Karm.

When we attempt to obtain an object for the worldly benefit, and act according to the orders of Shastras, Guru, society – that action is Sa-kaam. Nish-kaam act is one that is Ni-swarth (without any benefit to one's self, the doer) i.e is not motivated by selfish attitude. Karm done with intention to purify one's Antah-karan (conscience, inner self) is Adhyatmic (divine). So you have to see whether your Karm is devoted to Ishwar, for the pleasure of Ishwar OR to Purify your Antah-karan OR for fulfilling your duty towards the society, and welfare of society. These are the three types of Nish-Kaam Karm. Further these Nish-Kaam karm can be categorized by a different criteria of doership. The two categories are Karm done with Abhimaan (feeling, pride) of Kartaa-pan (doership) OR without Abhimaan (feeling, pride) of Kartaa-pan (doership). If done with pride of doership, the karm will leave an impression of Khand-drishti, Pari-chinatta (perspective of divisiveness, of non-unity). And if karm is done with A-Kritatv-buddhi (feeling of non-doership), Bhagwad Gita tells us that Atma (self) is not the Karta (doer).

Who is the Doer ?

So if we say Prikriti (Nature) does it all, that is ok as in 'प्रकृत्यैव च कर्माणि क्रियमाणानि सर्वशः।' Or if we say Ishwar does it all, that is also ok as in 'ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति।'. Or if we say both do it all, that is also acceptable as in 'अधिष्ठानं तथा कर्ता करणं च पृथग्विधम्।' We are assuming that you read Bhagwad Gita, otherwise we will not be stating this is brief here.

The senses operate by interaction with subjects of the senses as in 'इन्द्रियाणीन्द्रियार्थेषु वर्तन्ते'.

The three Gunas (Qualities) – Satv, Rajas and Tamas drive the actions. All actions are done by Prikriti, and Ishwar; and I do not do anything. This is also stated in Bhagwad Gita पश्यञ्शृण्वन् स्पृशञ्जिघ्रनश्नन् गच्छन् स्वपञ्श्वसन्।

Achieving Non-doership

So, we have categorized actions and interactions as : one - senses interact with their respective subjects; two - The three Guna drive the actions; three - actions are done by Prikriti; four – actions are done by Ishwar; and five – I am A-kartaa (non-doer). In this way the Anubhav (feeling, experience) of A-kartaa-pan (Non-doership) is achieved. There are two ways of experiencing Non-doership – either by just feeling, or on Gyan (discovery, experiencing, realization) of Swaroop (reality, essence of self).

The realization of essence-of-self is also of two types – one is knowing oneself as detached Atma (soul, self) and second is knowing oneself as Brahm-roop (divine Brahm itself).

If one knows oneself as Brahm-roop (divine Brahm itself), then one is relieved of all Karm (actions), and Karm-phal (fruits of actions); and also Kartaa-pan (doership), and A-kartaa-pan (Non-doership).

Detachment - the principle of world

After all these discussions, question arises whether to do Karm or leave Karm. The opinion of Bhagwan Krishna is outstanding and Smanvyaatmak (balanced). People in the world think that resting is wasteful. However, if you do not have restful sleep, leave work and do not rest for a few hours, how will you work ?

Everything is constantly changing in the world. What comes, goes; and vice versa. Golden Dwarka was built and then sank in the ocean. One gets married and then separates. You will have children and then hand it all over to them. This is the principle of operation of the world. One has to detach for progress in the world.

Desires and Actions

If we consider Karm (actions) and Kaamnaa (Desires). If something does not have both Karm and Kaamnaa, then it is the Tatv (Essence), whether it is Jadd (inanimate) Tatv, or Chetan (conscious) Tatv. If there is Kaamnaa, but no Karm, then that is Mithyaa-chari (artificial, illusory). If someone has desires and wants them to be fulfilled, but does not want to do anything to fulfill them, Bhagwad Gita calls such person a Mithyaa-chari (artificial, illusory). In this also, there are two categories – one who has desires , but does not act to fulfill them and wants to get rid of desires. Second is who wants to fulfill these desires without actions – he is the Mithyaa-chari (artificial, illusory).

(pg 153)

Selfless actions in Nature

Next, lets consider if there is Karm (actions), but there is no Kaamna (Desire) ie Action without desires. What do we call this. This is Nish-Kaam (self-less, unselfish) Karm (action). When we do action without a selfish motive, we are very close to the Tatv (Brahm, Essence).

For example, look at the Prithvi (earth). The earth bears your weight, supports you like a mother without expecting anything in return. This is Prithvi-tatv.

Next, look at Jal (water), Water quenches your thirst and satisfies you, but does not expect anything from you. This is Jal-tatv.

Further, look at Surya (Sun). It gives Prakash (light), and heat is generated by sun's Agni-tatv (fire in the sun). But it does not send you an invoice for these.

Also, consider Vayu (air) which allows you to breathe but does not take anything in return from you.

Lastly consider Akash (space) which gives you Avakash (break, space).

Ishwar gives you Chaitan-ta (consciousness) and Prikriti (nature) gives you Kriya (process, actions), but you do not have to give anything back to them. This is the Swa-roop (form) of Nish-kaam Karm (action without desires).

Tatvic-Jeevan and Tatv-Gyaan

Just as Prithvi-tatv at all time exists, we should forgive everyone and dedicate ourselves serving others for their satisfaction. Forgiveness is present in all five Tatv (elements), and is the inherent Dharm (quality, duty) of all. Whether we dig earth or throw waste on it in the form of our own personal waste or other forms of waste, earth forgives us. When we throw waste dirty water into clear water, it still quenches our thirst and gives us satisfaction. Agni (fire) also burns whatever bad things we throw into it, and at the same time cooks food for us. Vayu also allows you to breathe even after we throw bad odour into it, and forgives us. And Akash even after we utter bad words in it, it ingests these and also supports us. Wherever we wish to go in it, it does not affect Akash.

These are all expressions of Tatvic jeevan (Essence of Life). Any man who lives with these principles of Tatvic jeevan ie forgiveness, for welfare of others, and no expectation in return – lives same as the life of Ishwar, the life of Prukriti (Nature). This is the life of Akash, Vayu, Agni, Jal, Pritthvi. Therefore man should spend his life with these principles of Tatvic jeevan.

Next consider the situation where there is no Karm (action) and no Kamnaa (Desires). There is Jadd Tatv (inanimate essence) or Chetan Tatv (animate, conscious essence). We have seen earlier that where there are desires, but no action that is illusory state OR an attempt to remove and get rid of desires. Next, we have seen earlier that one who has actions but has no desires, he is Nish-kaam Karm-yogi Saadhak (man of action with no desires). Further, a state of Samadhik (equipoised, balanced position) is attained when there is no desire and no action.

The only question is whether actions and desires have been removed AFTER Tatv-gynan (realization, discovery of essence), OR before Tatv-gnyan. If state of Tatv-gnyan has been achieved, presence or absence of action and desires do not matter, he is manifest Brahm. Even after countless desires, countless actions, creation and destruction of countless Brahmaand (Universes), he is left untouched.

(pg 154)

Pride is the reason for sorrows

Now, you classify these. To actually know your duty, you will have to establish yourself. See, if you are not doing anything or are lazy. You will say, No to this. A lazy Karm-heen (person who does not perform actions, his duties) can not achieve success. So you are Prayatan-sheel (attempting to do things all the time) ? Are you doing your actions and duties in a disciplined way or in an in-disciplined manner. If you are doing it in an in-disciplined manner, your desires can take you on a ruinous path and put you in a pit. Perform actions in a disciplined way. Perform your actions as directed by Dharm, by Shastras.

If you perform actions in a disciplined way, but have Abhimaan (pride) in it, sooner or later your pride will take you down. This has already been said that hurts, Dukh (sorrows) and Daridrya (lack of abundance, contentment) are all caused by Abhimaan (pride). One who has got rid of Abhimaan or has reduced it, the sorrows also reduce in same proportion in his life. Or understand that sorrows in one's life are in proportion to his Abhimaan (pride).

Karm and Karm-Tyaag (Action and its Renunciation)

Next look at Karm (Action) and Karm-Tyaag (Renunciation of Karm). If Karm is done guided by Budddhi (intelligence, discrimination) or Karm-tyaag is done guided by Budddhi (intelligence, discrimination) , then Karm is the Saadhan (means) and Karm-Tyaag is also Saadhan (means). If done without Buddhi, both Karm and Karm-Tyaag are Bandhan (chain that binds).

Karm driven by Desire and Benefit

Take example of a Sanyasi in an Ashram. Somebody asked how he became a Sanyasi. It turned out he was told earlier that if he becomes a sanyasi, he will become Mahant (head) of the ashram. He renounced Yagyopavit (hindu ritual thread), clothes and all his belongings and after a few days he was made head of the ashram. If he had become sanyasi renouncing on his own and then he was made head, that would have been different. However, when he renounced with the motive of becoming a head, what is prominnent – desire to become head or renouncing to become sanyasi. Obviously, his Kaamna (desire) to become head is primary for him, and renouncing is only secondary. If Buddhi (intellect, discrimination) is polluted by desires, then act of renouncing is not for the Kalyan (good, welfare).

Similarly, when we do not wish to give fruits of our Karm (actions) to others, that Karm is not Shreyas-kar (for the good). This is the difference between Kaam (desire, lust) and Prem (Love). Whatever our actions, done with due attention and hard work, should benefit all. We undertake big missions in our lives. All our actions should be driven by motive to provide basics for needy in the form of clothes, food and shelter.

The Mano-vriti (thinking, motive) behind the Karm (action) is inseperable from the Karm itself. When Karm is done with the motive of benefit to oneself, then Kaam (desire) is primary. With desire as primary motive, the objective of action is not for benefit of all. But the focus is on benefit to oneself. The action is the same – whether it is clothes, medicine, food, school, inn etc. But when the doer's focus is on benefit to himself, it changes the Swaroop (form, essence) of these things. When the doer's focus is on benefit to all, the Seva (service) is for Sarv-atma (all universal being), is for Parmeshwar. And when done for one own selves benefit, that becomes selfish.

In this way, change of Drishti-kon (Perspective) of Karm, shows that there is harm and also gain. The Buddhi (discrimination) should be good. Same applies to Karm-Tyaag (Renunciation).

With Karm-Tyaag, we can achieve Samadhi (final result of meditation), know our Swaroop (essence, self), and attain Parmatma. But if Karm-Tyaag (Renunciation) is driven by Swarth-drishti (selfish motive), that Renunciation will be polluted by desire for self-benefit. The essential message is you can benefit by sticking to the path of Karm (action).

Bhagwan Krishna has established the equality of Sanyas (Renouncing) and Karm-yog (path of action). If two opposing topics are being discussed, one should not straight away declare one superior to another. First, one has to understand both topics and show the equality of both topics and then once this has been understood clearly, the comparison of the two topics (or options) should clarify which option is more suitable. Bhagwan Krishna also teaches us this principle.

Karm is Superior to Karm-Tyaag

Bahgwan Krishna wants to tell us about Karm-yog (path of action). However he says 'संन्यासः कर्मयोगश्च'. He wants to give Karm-yog its due place and show that it is important, but first he names Sanyas. Later, he concludes that Karm-yog is more suitable. In this way he explains both, respects the Karm-tyaag (Renunciation) first, and exposes the appropriateness and importance of Karm. 'तयोस्तु कर्मसंन्यासात् कर्मयोगो विशिष्यते।'. It is as if Arjan asked Krishna which of the two is superior, and he says compared to Sanyas, Karm is superior.

With Sanyas, you get only one thing – Moksh (Nirvana, Liberation). With Sanyas, there can be no worldly Abhyudya (prosperity). Karm-yog is helpful in attaining Moksh, but also gives worldly prosperity. In Karmyog, there is Bhog (pleasures, enjoyment) and also Yog (Union, Moksh, Liberation). In Sanyas, there is Yog, but there is no Bhog.

For an ordinary person, Karm-yog is appropriate and superior, which benefits all, his own life is good and his Antah-karan (conscience, inner self) is purified. Through his actions, the service to Parmatma is done, and with purification of his Antah-karan he also gains Tatv-gyaan (knowledge of essence).

If someone at the last rung of the ladder takes a jump to reach the destination, he may fall but if he climbs one rung at a time, there is less risk of falling. Karm-yog needs Buddhi (discrimination, intelligence) as a necessary ingredient. If there is no Buddhi, both (buddhi and Karm) will be ruined. Therefore first get the power of Buddhi (discrimination, intelligence). If you say you can not get Buddhi, you can certainly have Shraddha (faith, devotion). Those who are Gyaani (Intelligent, wise), benefit from their Gyaan (knowledge, wisdom) with Shraddha towards such Gyaani. If you can become Gyaani yourself, put all effort into becoming one.

Further explanantion of Karm-Yog

But here, Bhagwan Krishna changed the very definition of Sanyaas (Renunciation). He says - ज्ञेयः स नित्यसंन्यासी यो न द्वेष्टि न काङ्क्षति।

(pg 156)

So where is the superiority of Karm-yog. This is as explained in what follows.

Karm-yog is superior because it is useful in Abhyudya (Prosperity) and Nishreyas (Highest Good), in Bhog (enjoyment of pleasures) and Yog (union with the ultimate one), Lok (world) and Parlok (beyond this world), and also in Dharm-Arth-Kaam-Moksh (fulfillment of Duty-Living-Desires-Liberation). This is the superiority and special thing of Karm-yog.

There is a person who does not dress up like a Saadhu (Monk) in orange coloured robe. He also wears a Janeu (sacred Hindu thread), has a Choti (tuft of hair on his head), and is a Grihast (householder i.e. married). But if he has no Dvesh (Hatred) in his mind towards anyone and he does not crave for something or does not suffer by not having something, is he less qualified than a Sanyaasi ? He is the true Sanyaasi.

Inferiority Complex

The Heen-bhavna (inferiority complex) in a person is very harmful. We think this person will harm us so we perceive ourselves as weak, small and fool. This is the result of our inferiority complex. If we are giving up our integrity, or behave opposite to our values and pride to get something for which we crave or think we will not survive without this object or person, the reason for this is our inferiority complex.

There is no Pourash (courage, bravery) in a person who thinks he can not survive without someone or someone will harm him. **In this manner, the inferiority complex only produces the Raag-Dvesh (feelings of Attachment-Hatred). And the feeling of Poornta (Complete, Whole) only removes the Raag-Dvesh (feelings of Attachment-Hatred).**

In reality, no one can harm us. We are Ansh (inherent part),Swaroop (manifest, true form), Swabhav (self-expression) of Parmatma Himself, and all Pari-poorn (Whole in every respect). We do not need anything in this world. We are in this world only fulfilling our duties.

Elimination of Raag-Dvesh and Conflict

The elimination of Raag-dvesh is achieved only by understanding the Swaroop (manifest form) of this world. The ways to understand this are fourfold.

1. The world is always changing – So who will you have Raag-dvesh (feelings of Attachment-Hatred) for. A friend today will become enemy tomorrow, and vice-versa.
2. We are detached from the world – When you understand your own Swarrop (true form, essence) and If you have not succeeded in Nirvaah (finalise, live upto) of Raag-dvesh towards anyone so far, how will you succeed in future ?
3. Everything is Swarop (part and form) of Parmatma – As you start loving Parmatma, you will not have an opportunity to have Raag-dvesh towards anyone.
4. In Tatv (Essence) there is no difference (between any two) – If you know yourself as manifestation of Brahm-roop (expression of Brahm), Tatv-roop (expression of Essence), that there is no other and only one, the Astitv (existence) itself of Raag-dvesh will vanish.

In this way, these are the primary ways of eliminating Raag-dvesh, and other suggested ways are variations of these four themes.

When Bhagwan talks about Nitya-sanyasi (Always Salyasi), in above shlok, the message is that one who is Nir-dvand (without conflict of Raag-dvesh), only he is a Sanyasi.

'द्वौ-द्वौ इति द्वन्द्वम्'- The existence of pairs is the reason for conflict. Happiness-Sorrow, Attachment-Hatred, Sin-Virtue, Husband-Wife, Son-Father – these are all Dvand (pairs of conflict,

opposites). Nir-dvand (without Dvand, without Conflict) means Absolutely Alone – With no Other.

One who even as a Grihasth (householder), living in this world but liberated from the existence of others or expectation from others, he is the Nir-dvand (Without Conflict), and he is the true Sanyasi.

(pg 157).

Pravachan 3

Sankhya-Yog, Action and Discrimination

Gita instructs that one maintains a balance between Karm (Action, duty) and Vivek (Discrimination). The faculty of Vivek (discrimination) should not become inactive. The straightforward fact is that Karm without Vivek destroys everything in Lok (this world), Par-lok (beyond this world) and Sukh (comforts, peace and happiness). And also that Vivek without Karm makes one A-Karm-nnya (one without Action). So Bhagwan Krishna is instructing Arjun to achieve a balance between Vivek and Karm. This has been called Buddhi-Yog by Bhagwan Krishna. In this, the component of Karm is Karm-yog, and the component of Vivek is Sankhya-yog. Sankhya-yog means the Karm-buddhi – the mixture of Karm and Vivek.

Importance of Discrimination and Action

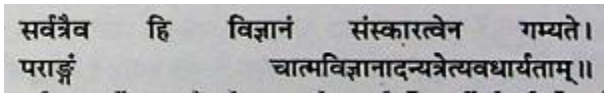
What is obstacle in exercising our Vivek (discrimination) ? It is Kamaa-sakti (attachment to desires). When we get attached to an object, and behave in a way to get that regardless of consequences, we become obstinate. In Sanskrit language stubbornness is called Dur-agrah (bad stubbornness), and when one suffers from Dur-agrah, it is called 'दुराग्रह–ग्रह–गृहीत' 'Dur-agrah_Grah_Graheeth' (one suffereing from Dur-agrah). When he disrespects the faculty of Vivek (discrimination using intellect), he ends up acting against his welfare.

For the attainment of Ni-shreyas (highest good),, Vivek without Karm will also get you there, but Karm is also useful. To illustrate how this is so, lets explore further.

For a marriage, a boy should collect information about girl and vice versa. Because it is a union, and both have to live together in harmony. This is called Sa-vishyak Gyaan (knowledge of subject matter). If you have to take, give , leave or keep some thing (other than yourself), you have to know about it first. Only after knowing you can take, give, leave or own it. If it is good then you will like it or if it is bad, you will leave it. However, if you have to know about yourself, you do not have to leave it or keep it, because that is Sawt-h-siddh Gyaan (Proven by "itself" only). (Dinesh – One does not need a lamp or another thing to know about the sun because sun is self-illuminating). It is the same self that leaves it, and same that keeps it.

Reasons for Rebirth

Some one asked, what will you do after knowing yourself. The answer given was if I find that I am bad, I will commit suicide. However, you will not die after suicide. The human body restarts where it finished. If he at the time of death is not Nir-vaasn (without clothes ?), Nish-kaam (without desires), Tatv-gyaani (knower of essence), then when he finishes his current life, from there itself his next life starts. The same circumstances, same scene, same Du-kh (sorrows), same Su-kh wil reappear. One can not escape from these even after dying. All knowledge other than Atma-gyaan (Self-knowledge) are for Tyag (Giving) or for Sangraha (Collection). The learned Shri Sureshwaracharya ji has described this very clearly as below:



How to be free of conflict

You should make a special note of this fact that all Gyan (knowledge) in the world other than Atm-gyaan (self-knowledge) is the result of previous Sanskars (impressions on self), produce new sanskars and are part of Karm (Action). This is being highlighted again that all Gyan (knowledge) is not same. If you gain Gyan of Ishwar, you will develop softness in your heart, will become humble and brotherly love for all. If you understand your Swaroop (original essence), you will turn away from accumulating things, and will attain Nir-dvand-ta (freedom from conflict) by means of Tyag (renunciation).

In Buddhi-Yog, both Karm (Action) and Vivek (Discrimination) are necessary. We have seen earlier that Karm is called Yog, and Vivek is Saankhya. The word Saankhya means to count. The word Saankhya is derived from word Sankhya (Number).

In Prukriti (Nature), there are twenty four basic 'elements'. These are 5 Bhoot (physical elements), 5 Karmen-driyas (Organs of action), 5 Vishay (Objects of Perception), 5 Gyanen-driya (Organs of Perception), and 4 elements of Antah-Karan (inner conscience – Maan, Buddhi, Chit, Ahahkaar). In this way, the mechanics of counting things is the way of Saankhya. In this, counting of basic elements is the way followed. Word Sank-hya is composed of Sam-yak (Good) and Khya-ti (Fame). Presenting an object as one, two, three, four etc is the process of counting ie presenting as Sankhya (number).

Action with Discrimination

Now when we start an action , the first question you have to ask is - is there discrimination ?. If there is discrimination, what is the motivation for the action. Is the motivation based in wordly desires or in divine, welfare ? The action is driven by desires, selfish motive or action has been driven by pure antah-karan, and motivated by Ishwar ? This discrimination is done by buddhimaan (intelligent) person, otherwise one would do everything without discrimination.After this, the form of action should also be considered. Will this cause harm, hurt, or violence to anyone because of words, emotions and action. If one causes harm, hurt or violence to anyone; the first sufferer is oneself because of the harmful, hurtful or violent action.

Reason for Sorrow and Happiness

If you consider the subtle reason for Du-kh (sorrow), it is not caused by external factors. If some one hits you with a stick on your back, it is actually not your back that causes pain. The Mann (subtle mind) causes pain. If any part of the body is hit, it is the Mann (subtle mind) that suffers. The Mann (subtle mind) is subtler than the Prithvi(earth), Jal(water), Vaayu (air) and Akash (space).

Just as a word spoken at one place is broadcast all over the world, the feelings of Su-kh (comforts, happiness) and Du-kh (sorrow) felt on the Mann (subtle mind) are broadcast all over. These expand in the space, and to think otherwise is a mistake. The expansion of these feelings is similar to the expansion of spoken word.

How Perpetrator of sorrow suffers

Therefore, if anyone is harmed by your action, that sorrow will spread in the whole world, and after a period of time will return to you. The Ishwar in your Antah-karan (Inner conscience) will also be not left untouched by this sorrow. Hence, one should not perform an act that harms others. Hurting even one person is equivalent to attempting to hurt the Ishwar, Sarv-atma (Omnipresent), all living beings, and oneself !

This is like tying an an object (imagine a rope) to yourself and then throwing it awa. It will no doubt return to you. Similarly, when we spread sorrow around to hurt others, it returns to us. As if to say that you expanded it, so now it enfolds you also. Therefore one who hurts others can not himself be safe from hurt and sorrow.

Another way to look at it is that one who performs Daan (charitably gives money) gets it back in this Lok (this world) or in Par-lok (after world). Similarly, one who causes harm to others suffers from it this Lok (this world) or in Par-lok (after world). The Karya (Result of Action) disappears in Kaaran (cause of Action). This is the principle of Darshan-shastra (Philosophy). The sorrow does not always stay with the Bhokta (sufferer). It stays with the sufferer only for a short period, but one who causes it, it returns to him and sticks to him, (Dinesh - for ever).

(Pg 159)

Objective of Action

In Action- Discrimination, in Sankhya-Gyaan it is essential to know the motivation behind action – whether it is desire or divine. Second, that the action is not violent as explained above. The third consideration in action is the Prayojan (objective) behind it. The objective means to know where the fruit of the action will land- अवगतं सत् आत्मनि इष्यते।

When there is knowledge of Prayojan (objective), it joins itself. Prayojan means one who plans, the substance that joins us to the fruit of acton. So, we have to discriminate about what is the objective of the action. प्रयोजनमनुद्दिश्य न मन्दोऽपि प्रवर्तते।

One should not spend effort and energy for an action that is without Prayojan i.e. Nish-prayojan (without objective). One should engage in an action that is motivated by divine, and by Nir-

vaasan-ta (lack of desire); AND that is devoid of violence; AND the Prayojan (objective) that will be achieved is known.

What is Nish-kaam (without desire) action ?

Some people just call an action Nish-kaam (without desire). They claim that we cheat, lie and are dishonest but perform actions that are Nish-kaam (without desire). That is not possible. You can say that you attempt and make an effort to direct your desires so that they are not against Dharm . We try to direct our desires within boundaries of Dharm (discipline), because our desires should not be against Dharm. So, wasteful action is not Nish-kaam (without desire) action; but actually Sa-prayojan Karm (action with objective) is Nish-kaam (without desire) action.

Motivation, Form and Objective of our Actions

It is essential to have Lakshya (Objective) for every Karm. There is a difference between Lakshya (Objective) and Swaarth (Selfish motive).

The Lakshya (Objective) for action also goes in three directions. The objectievof our actions is to achieve our own comfort, and peace i.e to purify our own Antah-karan (Inner conscience). If we have purified Antah-karan (Inner conscience), we will experience Su-kh, Shanti (Peace). If our actions are for the welfare of all, we ourselves will be included in all, and our own life will also be peaceful. The actions undertaken for the welfare of self and all, the objective for such actions should be motivated by Ishwar and purification of Antah-karan (Inner conscience) of self.

Actions are not always to obtain some material object. Some are also for cleanliness. A holy man used to say that the food we eat is also for cleanliness. He gave the example of us eating. Whatever, water or food we eat is like stones, small pebbles, mud that pushes the dirt inside us down. Therefore food we consume is also to purify us, not for satisfying our desires.

In summary, keep an eye first on the Prerna (Motivation) of actions, second on Swaroop (form) of action, and third on the Prayojan (objective) of action. Only after determining these three, one should undertake actions with discrimination.

Pg 160)

Results of Achieving of Objective – Pride

Next, we would contemplate on the achievement of Objective. We have to pay attention to how this action will affect our Abhimaan (pride). Because every action makes us Karta (Performer of action). And that action gives result according to situation. If you have done a good deed and you thik that you have done a good deed, that is not the right thinking. The right way to think is how much the good action you have done was needed in the world. The amount of milk (good deed) done was only a drop in the ocean of milk (good deed) needed by the world. Our service (in the form of needed action) was incomplete, there is scope for more to do. If you think like this your action will not give birth to Abhimaan (pride). But if you exaggerate your actions, this show of exaggeration will give birth to Abhimaan (pride) and this will take you to Ashubh (ill fated) results making you think you have done a great job, a great feat.

The risk of doing a good action is that pride is born in the Karta (performer). Therefore instead of thinking that amount of our Seva (action with the attitude of service) is big, we should always think that our Seva is very less – more would have been better.

How others appear Inferior after Pride

We have discussed this many times what happens when Abhimaan (pride) is born in our Antah-karan. In the wave of Abhimaan, one thinks oneself superior to others and considers others inferior to oneself. In reality, he considers not others, but himself inferior compared to Ishwar. The principle is that what is perceived as inferior is not inferior, but one who perceives something/someone as inferior, is actually inferior. Why is this so ? This is because Antah-karan is a tendency, and Mann (subtle mind) is the Swaroop (form) of Antah-karan. When our Maan assumes a small form and sees a small object, it itself becomes small, inferior. And when it sees a big object, it itself becomes big and superior. Only with a feeling of inferiority we see others as inferior. Till there is a feeling of inferiority in oneself, one can not see others as inferior.

We have discussed this because presence of Buddhi (intelligence) is essential in any Karm (action). Any action without Buddhi (intelligence), without Vivek (discrimination) will be harmful to others, to oneself; and can not be the means to please Ishwar, or obtain Prasad (grace, happiness) of Ishwar.

Litmus Test for Good and Bad Actions – Prasad (Happiness)

The question then arises how do we know that what actions we do are beneficial or harmful to Vishv-Prapanch (world). The word Prapanch in Sanskrit means Vistaar (Expansion). Prapanch word is derived from root words - 'पचि विस्तारे' - Expansion of five elements. To explain this, the Sanskrit words used for Lion – 'Panchasya ' (One with five), Panchanan (One with five) does not mean Lion has five mouths. It is to convey that the mouth of a Lion is very big. The expanded mouth is called Panchanan. Similarly Vishv-Prapanch (worldy expansion) has a big expansion. Therefore it is very difficult for a normal person to understand where one is harming, or benefitting others. This is as good as impossible, actually. It is not practical to consult on an individual basis or at a group or society level to determine the actions that are beneficial or harmful, and then undertake appropriate actions. And even it is possible to find out, it is not possible to act accordingly. So, what is the test for beneficial and harmful (right and wrong) actions ? The test is within us and that test is the Prasad (happiness) of our own Antah-karan (Inner conscience). We can decide the nature of our actions by that litmus test alone.

(pg 161)

Loss of Wisdom

इन्द्रियाणां हि चरतां यन्मनोऽनुविधीयते।
तदस्य हरति प्रज्ञां वायुर्नावमिवाम्भसि॥ (गी०2.67)

When is our Pragya (wisdom) lost ? When our Indriya (sense organs) lead us and we follow them, is the short answer. We follow the wicked who can never be satisfied. At our childhood

home, a gentleman used to come to meet my grandfather. If he was given Rupees five, he would complain that why not give Ten rupees. And sometimes when he was given ten, he was still unhappy, why not Twenty was given to him. He was never contented. So one who is always complaining and is never satisfied, he can never be Su-khi (happy). The one who always complaints have a long list of things not given to him by Ishwar, and they are always crying that he did not get a house, money, son, good wife, healthy body etc, He does not realize that Ishwar has given him good eyes, tongue, a heart and brain. Swami Tulsidas ji says - दियो सुकुल जन्म शरीर सुन्दर देत जो फल चारि को। Ishwar has given these four things - birth in good family, life, body, amd beauty.

Gratitude and Dosh-Drishti (fault finding)

So be grateful to Ishwar for what he has given you. Like an ever-complaining person, do not find faults in the creation and doings of Ishwar. The ever-complaining person (Swamiji uses word Khuuchar) finds faults in everything and has a Dosh-drishti (an eye for faults). Just as a mouse cuts through everything, It is not right to find faults in actions of Ishwar. By doing so, one will never be contented. These sense organs can never be fulfilled and contented. The more these are fed with the worldly comforts, the more unsatisfied these are. After getting one thing, they will ask for second, and then third and so on. That's why it is said that if all comforts and luxuries of this world are given to one person, even then he will not be contented.

यत् पृथिव्यां ब्रीहियवं हिरण्यं पशवः स्त्रियः।
नालमेकस्य तृप्त्यर्थमिति मत्वा शमं व्रजेत्॥

Loss of Wisdom through Desires

These senses have been given to us to live life while performing our duties, not for satisfying our Vaasnaas (desires). If these senses are allowed to lead us and if our Mann (subtle mind) is enslaved to them, one will be slave to enjoyment of worldly comforts and luxuries.

This can be understood as a man who went to market and enjoyed the good food, smell of good flavours, sound of good music and sight of good objects. Now his Mann (subtle mind) wanted to get all these things at his home and he wanted to make a market of these good things at his own home. Now, why would you want to make your home into a market with all these things. To enjoy these things, get them when you need from the market. The tendency to collect these things and keep at home is not right. The motivation from sense organs to collect these at home is not right. The result of this tendency and motivation is the loss of wisdom.

इन्द्रियाणां हि चरतां यन्मनोऽनुविधीयते।
तदस्य हरति प्रज्ञां वायुर्नावमिवाम्भसि॥ (गी०2.67)

(pg 162)

Therefore, protect yourself from loss of wisdom.

Purify your Antah-Karan

'रक्षत रक्षत कोशानामपि कोशं हृदयम्'। - The heart (Inner conscience, Antah-karan) is a treasure of treasures. Protect this to protect everything else.

'यस्मिन् सुरक्षिते सर्वं सुरक्षितं स्यात्।' - The way to act for the welfare of all is to keep our own Antah-karan (inner conscience) clear and pure. After this, all actions will be for the good of the world. The actions of a good machine are automatically good.

रागद्वेषवियुक्तैस्तु विषयानिन्द्रियैश्चरन्।
आत्मवश्यैर्विधेयात्मा प्रसादमधिगच्छति॥ (गी०2.64)
प्रसादे सर्वदुःखानां हानिरस्योपजायते।
प्रसन्नचेतसो ह्याशु बुद्धिः पर्यवतिष्ठते॥ 2.65

Senses, Attachment and Conflict

There should be no Raag (prem, attachment) or Dvesh (conflict, Hatred) in Antah-karan. Just like there is brotherhood in the world, there is also Raag-Dvesh. Where there is Raag (attachment), partiality creeps in, and there is no limit to this and it keeps on expanding. Mahatma Gandhi has made this very clear in his book Brahmacharya (Celibacy). Where there is the feeling that I should eat first, before others, a feeling of partiality will creep in. Therefore, in our actions there should be no Raag (attachment), no Partility. Similarly, there should be no conflict, no jealousy towards others. This does not mean you give up completely the material objects. For living, use the material worldly objects for sure. But in using and enjoying these, your senses should be in your control. It should not be that your senses are controlling you.

When an owner is dependent and under control of his servants, then servants mistreat the owner. Therefore, owner should be in his place and position. We should not be under control of machines (senses) , but machines (senses) should be under our control. If we are under control of senses, these will drive us to ruin. Our Mann (subtle mind) should be obedient to us. If we ask Maan (subtle mind) to act, it should act; if we ask it to stop, it should stop. Just like a car should have brakes to avoid an accident, similarly, we should have control of Vaaran or Vaarak (….????) shakti (power) of ours. When we want to form a fist, we should be able to form it, or not when we don't want to. We should be Vidhey-atma (**…..???**) Only a Vidhey-atma person can be happy and he will receive Sam-prasad (Happiness) as in -

'आत्मवश्यैर्विधेयात्मा प्रसादमधिगच्छति।'

Actions in Happiness is Serving Ishwar and World

So, who is serving Ishwar ? One who is undertaking his actions full of happiness, with pure antah-karan (Inner conscience) he is serving Ishwar, serving the world (society), and serving all living beings. Can we ask each material substance, plant and living entity if it has been served. Actually, we can not look and tell if each material substance, plant and living entity has been served. We can not visibly experience this, nor can we experience this indirectly (

Paroksha-anubhav and A-Paroksha Anubhav). This can only be determined based on happiness in our own Antah-karan (Inner conscience).

(pg 163)

Some one asked a Mahatma (learned man) – how do we know if Ishwar is happy and pleased with us ? He answered, if in your view you are not happy with your own actions and do not like them, then understand that Ishwar is also not liking them. Ishwar is not in a separate dwelling and he does not have a different viewpoint either. The Antah-karan (Inner conscience) of all Jeev (living beings) is the Antah-karan of Ishwar, and Nazar (perspective) of all itself is the Nazar (perspecitive) of Ishwar. If you are committing a sin and look upon yourself as a sinner, then from the perspective of Ishwar also, you are a sinner.

What is Karm-yog

Therefore, intelligence is essential in all action. When we accept that intelligence accompanies actions and when intelligence actually guides our actions, that is Karm-yog (Union with Action). Our Karm (actions) should be guided by Buddhi (Intelligence). Karm yog involves both Karm (acion) and Buddhi (Intelligence). Karm-yog is nothing but action done with intelligence involved.

Basis for Recommendations and Prohibitions in Shastras

Consider one more thing. If we see some delicious food, we think why we should not have it. We consider food only as an example to illustrate the point. When we think that this food is good for our health, and has positive benefits, there is no limit. When we see a good dress, we wish to wear it. And next stage is when we see a good girl (or boy), we might feel like marrying her (or him). But is this beneficial for the person and for society ? You do not have exclusive rights to all that is good in this world.

So, whatever is prohibited in the Shastras (Hindu Scriptures), consider them carefully. If you pay no attention to what is prohibited and decide that whatever good is there in this world is for your personal enjoyment, then you will not leave any one else alive in the world On seeing good worldly objects, desire to enjoy them naturally rises in the Mann (subtle mind); and to only stop that desire there is prohibition. Only Ni-krisht (un-doable) actions and harmful objects are not prohibited. On the other hand, best and beneficial objects are also prohibited. Man wants to collect anything that is perceived as pleasure-giving by the human mind.

In Vraindavan (a holy place in India), there is a Kadamb tree that bears leaves shaped like a small container. The leaves do not have to be folded and anything such as butter can be kept in it as it is for eating. When a new person comes there and is shown this, he not only is pleased on seeing this, but also wants to take it with him to show to others. So, to destroy the best is the human tendency and nature. When Shastras prohibit consumption but doctors and medical professionals recommend that for their benefits, we should not think that we should have it. The dictums in Dharm shastras (Scriptures) are based not on the physical benefits of substances, but are based on their effects on Mann (subtle mind). The thinking of current times has forgotten the traditional systems. Therefore, this has to be explained.

The Shastric (Scriptural) system is based on the fact that your Mann (subtle mind) should be in your control. If the reins of your Mann (subtle mind) is in your hands, it will give you an opportunity and time to think even before doing a good action.

(pg 164)

Importance of Self control

There was a Sant (Holy man) in Vrindavan (Holy place in India). When he used to give a book to his disciples to read, he used to stick two pages and instruct him not to read those pages. Even though there was no harmful content in those pages, he wanted to see if the disciple is obedient or not. Is he determined to be obedient to the Guru (teacher). If a disciple disobeyed and read those pages, this became clear and Sant would explain to him the harm caused by a uncontrolled Mann (subtle mind). And some other disciples were obedient to the extent that even if prohibited pages were not stuck i.e. could be read, they would not read those pages. This showed their manobal (strength of mind) and Anushasan-priyta (Love of discipline). So objective of Dharm is only to make our Mann (subtle mind) obedient to us and under our control. Our shastras (Scripures) are not partial to any material objects, that they praise them.

Dharm and Rishis guide us to make our Mann (subtle mind) controlled, disciplined and good and with that objective only, state some prohibitions and recommendations to be put in practice.

Recommendations do not mean to enjoy what is enjoyable, and Prohibitions do not mean to leave what is unpleasant. There is Shastriya Vidhan (Recommended methods / practices) to arouse interest towards, and tendency to get involved in actions in which man is not interested naturally. An action that you do on your own does not need a command from some one. The necessity to command is where you are lazy.

I was explaining this about Shastras because over many generations this Sanskaar (tradition) has been carried over and continues. I can vouch for the fact that we can explain in detail what is the reasoning behind each and every action and ritual in Sanaatan Dharm. This is because our father, grandfather, Guru, Param-guru, Sant have followed these.

If there was no tradition of Sandhya-Vandan (Evening prayers), would any person –old or young – perform Pranayam (breath- control exercises), Dhyan (mind-control exercises),chant Mantras and sprinkle pure water to purify themselves ? So, Shastras only encourage us to perform actions that are not available to us, we are ignorant of their benefits and we are lazy to undertake them. The objective of Shastras is to stimulate our Mann (subtle mind) and encourage us to perform beneficial actions that we do not want to perform due to our Alasya – pramad (laziness). On the other hand, Shastras also prohibit actions that our uncontrolled Mann (subtle mind) races towards.

In essence, we should know and discriminate between where we should go and where we should stop. When we are in forest, we walk fast as we do not want to spend much time in the middle of lions and bears. Similarly, the discrimination to not get trapped in material worldly attractive objects and sense objects is called Buddhi-yog, and also Karm-yog.

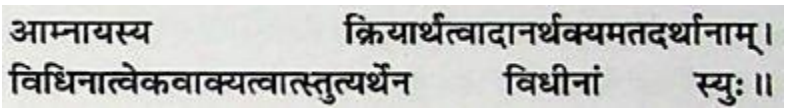
Gyan and Karm in Vedanta

In Vedanta, the system of separating Gyaan (Knowledge) from Karm (Action) by analysis is called Anvay-Vyatirek. This is called Vidhi-mukh and Nished-mukh, Anugati, Anu-Vritti, and Vya-vritti

There is one Gyaan that merges with Karm, and there is one Gyaan that is separate from Karm.

(pg 165)

Next, we draw your attention to different religions, religious books and Books of knowledge and ask if anyone has accepted the Gyaan (knowledge) that is not Swayam-prakash (self-illuminating) and has no relation with Karm (action). In Bible, Kuran and Zindavasta (??), only that Gyan (knowledge) is described that is useful in Karm (action). In Poorv-mimansa (school of philosophy in Hinduism) also, Gyan that is not useful for Karm is meaningless. Therefore, in Karm (action) , Gyan (knowledge) shoud be used.

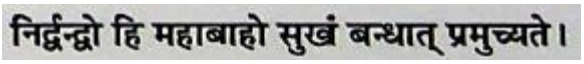

आम्नायस्य क्रियार्थत्वादानर्थक्यमतदर्थानाम्।
विधिनात्वेकवाक्यत्वात्स्तुत्यर्थेन विधीनां स्युः॥

The Gyaan (knowledge) given in Vedas is all delivered to undertake Karm (action). Therefore, if you find any Mantra (religious verse) that is perceived as not useful in Karm (action), it is actually meaningless. In that mantra also, some object would have been praised, or it would be a prayer to a Devta (divine person), or praise of a Yajman (host of a ritual) or an action would be praised and recommended. Therefore that mantra is also Karm (action) oriented. So, those who made all Gyan (knowledge) a part of Karm (Action), they understood the A-poureshyta (not by human endeavor) of Gyan (knowledge). There is knowledge that is not attained or achieved by human endeavor. Just as Sat (Existence) is not produced by human endeavor, Chit (intelligence) is also not produced by human endeavour.

So Gyan (knowledge) remains Anugat (submerged) in Karm, and it also stays Vyati-rikt (separate) from Karm (action). If you want Ni-shreyas (highest good), Naish-karmya (….?) can also be achieved and attained by means of Vyatirikt (separate, stand-alone) Gyan, pure Gyan. But mix of Karm (action) is helpful in attaining it.

Gyan is present in Karm. Karm is something in which both Karm and knowledge is present. And Sanyas is that in which Gyan separated from Karm, pure known Gyan remains. The meaning of Sanyas is Gyan (knowledge) gained by Tyaag (sacrifice) of Vishay (sense objects). Sanyas is also Gyan (knowledge) and Karm-yog is that Gyan (knowledge) that is gained through Karm (action).

Therefore, you perform your duties with the faculty of Vivek (discrimination). Through Arjun, Bhagwan is addressing and instructing you only –


निर्द्वन्द्वो हि महाबाहो सुखं बन्धात् प्रमुच्यते।

Bhagwan says that you have two arms to work. You have two strong arms and you want to become A-karm-nya (non-working). You want to live on alms. Come, you should be Nir-dvand (not conflicted), and you should get rid of all Du-vidha (dilemmas) and Dvesh (enmity, dislike). Leave Paap-Punya (Vice-Virtue), Sukh-Dukh (Comforts, happiness – Sorrow), Shanti-Vikshep (Peace – Distraction). Do not think of cold and hot also.

यं हि न व्यथयन्त्येते पुरुषं पुरुषर्षभ।

And be free of all bonds of world as Nir-dvand (not conflicted).

सुखं बन्धात् प्रमुच्यते।

(pg 166)

Pravachan 4

Action beforeTyaag

When one is faced with performing action (ie Karm) or leaving action (i.e. Karm-tyaag) , one should with Vivek (discrimination) choose the option that is correct by criterion of Dharma (Duty, Scriputural recommendations). When performing action is deemed as Dharm (duty), one should perform action; and when leaving action is deemed as Dharm, one should leave action.

In life. Doing and leaving are part and parcel of life. In this, first Vivek is all actions that are duty should be done, and all actions that are worth leaving, should be left. It is good to practice both doing and not doing. If some one says to come and rest, one has to first labour, then only you can rest. If you do not labour, you can also not rest. If you lie down whole day you can not sleep well whole night. After working and acts of labour only, you will sleep well. Therefore, if you undertake actions and then leave them, it is ok.

Earn before donating

If some one says that it is good to donate and does not work and earn money, how will he donate money. He will have money only if he earns and saves money. To donate money is the duty of one only after he earns money. “Donating is duty” informs that earning money is the first duty. By earning money, you will make a living and live, and surplus can be donated. More the saving, more the donation is possible. Therefore, just as to donate earning is essential and pre-requisite, to leave action one has to first perform some action. One who does not have wealth of Karm, how will he leave Karm and donate the fruits of work. Both need Vivek (discrimination).

No Saadhan (means to achieve / journey / action) is possible without thinking. We were saying that this year Ishwar is causing ample rain. So, just as Ishwar is doing its actions, similarly, come let us also perform our actions.

Karm-sanyas (Renunciation of Action) and Karm-anushthan (Follow your actions)

यजतां पाण्डवः स्वर्ग वर्षत्विन्द्रस्तपत्विनः।
वयं हनाम द्विषतः सर्वः स्वार्थं समीहते॥

What this shlok says to Yudhistar is that just as Dharmatma (Learned an wise) performs Yagna (Sacrificial Rituals), Indra (God of Rain) causes rain, and Sun gives sunlight, we also should perform our duties truthfully. Because when all perform actions assigned to them, and perform their duties, heaven itself descends here on the earth. If some one says that Karm-sanyas (Renunciation of Action) and Karm-anushthan (Follow your actions), are two different things; this would be A-vivek (not intelligent) and A-gyaan (ignorance). The learned can never say that.

Gyan Before Karm

You would know that any action in the world is successful, only if there is Gyaan (knowledge) about it. In Srishti (Creation, world), Gyaan (knowledge) is primary; and there is nothing like Phal-Vritti (tendency for fruit). Even Ishwar is known and attained only through Gyaan. If Ram, Krishna, Vishnu, Shiv (Hindu divine deities) themselves come and stand in front of you, but you do not know about them, their presence will be as good as their absence.

Therefore, you should know what you do is your duty or not. You should also now whether you are doing it well or not. You should also know when it has been completed. And what is the fruit of the action should also be known. If there is no Gyan (knowledge) in the world , all will be as good as nothing. Therefore whether you act or not, its fruit will be known to you. One who performs actions, performs Upaasna (worship) of Gyan; and one who renounces action, also performs Upaasna (worship) of Gyan. Gyan is at the basis and every where. Renunciation of Action is also a tradition in Gyaan, it is a path; and Karm-anushthan (Following path of Karma) is also a tradition, and a path.

एकमप्यास्थितः सम्यगुभयोर्विन्दते फलम्।

Whether one follows Karm-sanyas or Karm-anushthan, it should be done well and appropriately. One man went to forest. There were four other men with him. He instructed them to collect wood, to get vegetables for cooking, to get cooking vessels. One was instructed to light fire, and another was tasked with putting the fire out after cooking is complete as otherwise it will risk burning wild vegetation in forest if it is not put out. Therefore, it is of paramount importance to put the fire out. After wood, vegetables and cooking vessels were ready, and cooking was about to begin, someone said why light fire if at the end it has to be put out. This question has no relation to Vivek (Intelligence). If the fire is not lit how will food be cooked. Therefore, first light fire, cook and have food, and then carefully put the fire out. If you do not pay attention to sequence of sub-actions in a Karm (Action), the objective of the Karm wil not be achieved. The best action is that you are performing dutifully at this time with Vivek (intelligently).

Concentration in Action

You read in Bhagwad Gita 'ब्रह्मकर्मसमाधिना' This means that the action you are performing is Sakshat (visible) Para-brahma itself. If one has Nishtta (devotion, concentration) towards it you will be in Samadhi (fully immersed) while performing it. Samadhi means you will forget even that you need to eat. Any work is successful only after you are immersed in it with full concentration (Tan-manyta).

A businessman when doing his business work would forget having his meals. He would have it only when his servant would bring him his meal and ask him to have it. And sometimes, after having meal would ask if had had his meal. Once, after ensuring the man had his meal, his servant was eating himself. On seeing his servant, the businessman remembered his own food and asked his servant why he did not bring him his meal. When servant explained to him, he remembered having had his meal. He was ashamed and continued with his work.

Actions done without full concentration, full awareness of performing an action can not be effective. Doing one action, and remembering of another is not effective. Therefore, be in a Samadhi state (full concentration) of Karm-Brahm when performing an action. And when you do Karm-Tyaag (Renunciation of Action), forget the action as if it was never done. Because in both (Karm-anushtan and Karm-Tyag), Gyan (knowledge) is Anu-syut (all-pervading). If you perform action like this, food you cook will be delicious, dress you make will be beautiful and if you sit down for Pooja (worship), it will be all good. You practice that Karm and Gyan are not separate and should be inter-mixed. Karm performed without Gyan will be Jadd (inanimate), and Gyan without Karm will be meaningless and useless (Nikamma).

(pg 168)

Gyan as result of Action

Therefore, Bhagwan says 'एकमप्यास्थितः सम्यगुभयोर्विन्दते फलम्।' When you perform an action appropriately, you get the benefit of both Karm (Action) and Gyan (Knowledge). We want to repeat that fruit of an action is not Dravy-atmak (results in money), Sadhan-atmak (a means to an end); it is only Gyan-atmka (full of knowledge). Till one realizes and is aware that one has obtained the fruit of an action, actually that fruit is not obtained.

In Sanskrit language, the word Phal (Fruit) means born in consciousness. Therefore, what worldly people obtain after hard work, we sanyasis obtain it easily without much effort.

You already know that both Su-kh (happiness) and Du-kh (sorrow) occur only in Mann (suble mind). If these do not arise in Mann, there will be no experience of Su-kh or Du-kh. One will not feel happy on getting news of birth of a son, or will not be sad on hearing news of a death. Therefore, if we keep our state of mind good at the time of knowing something, our life will be happy.

यत् सांख्यैः प्राप्यते स्थानं तद्योगैरपि गम्यते।
एकं सांख्यं च योगं च यः पश्यति स पश्यति॥ 5.5

Gyan (knowledge), Vivek (Discrimination), Buddhi (Intelligence) and Vichaar (Consideration) should be primary in our Karm (Actions). You can keep this thought with you for as long as you like that you already have obtained Ishwar. He is Antar-yami (ever-present) in your Antah-karan (inner conscience). All is illuminated by that Ishwar. Therefore to obtain Ishwar has been seen as easy.

दिलके आइनेमें है तस्वीरे यार।
जब जरा गर्दन झुकाई देख ली॥

Ease of seeing Ishwar

To see people, you have to make an effort. What to see, who is the trader here, who is learned, who is a woman etc all have to considered. The eyes have to see. But what has to be done to see light ? Light is everywhere and illuminates the whole place. When you want to see things in light, then you have to see with the aid of eyes. To see light, it can be seen easily - eyes do not have to move in different direction. Similarly, in our Antah-karan (inner conscience) there is a bright light, a supreme light is emanating.

So, whether it is Buddhi (intelligence) or Buddhi-poorvak-Karm (Action with Buddhi), the Buddhi (intelligence) is all important. This is the only one thing that is important in Buddhi and Karm, Vivek and Karm, Karm-anushtan or Karm-Tyaag. Bhagwan appeared, this is known; and went away, that is also known. So this 'knowing' is what has to be realized and seen. One who sees and realizes this, actually sees, realizes. -'यः पश्यति स पश्यति'-

(pg 169)

Karm Essential before Sanyas

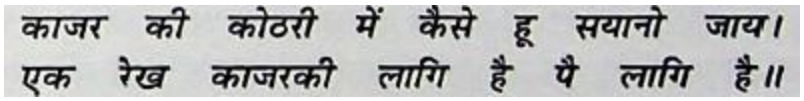
संन्यासस्तु महाबाहो दुःखमाप्तुमयोगतः।
योगयुक्तो मुनिर्ब्रह्म न चिरेणाधिगच्छति॥

Bhagwan Krishna says that it is a mistake to think that one can take up Sanyas (Renunciation of world) without Karm (Action). If there is no marriage, how can there be divorce. Only after marriage can a divorce take place. So Karm is marriage, and Sanyas is divorce. If there is no Yog (union) , for him taking Sanyas is painful. - -'दुःखमाप्तुमयोगतः।

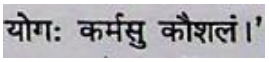
Only when Karm (Action) is done in a methodical way, it is possible to take Sanyas (Renounciation) in the appropriate methodical way. If a marriage has been solemnized in law, divorce will also take place according to law. And if a marriage has been solemnized in a Shastriya (Rituals in Scriptures) tradition, the Tyaag will also be done in Shastriya tradition.

Withdrawal from Action

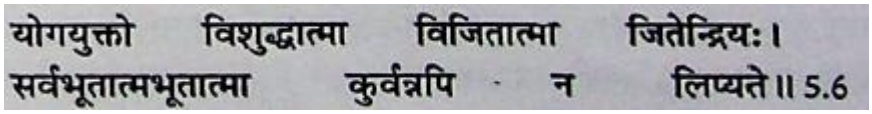
If a person performs his Karm (actions) according to Dharm (duties), he might develop qualities that he can give up Karm-anushtan (following his actions) at his will. We should stretch ourselves only to the point where we can withdraw from an action at will. We should not allow ourself to get trapped in a situation from which we can not withdraw ourself. We should not descend into a well from which we can not exit. We should not put our finger into a hole from which we can not withdraw. There is a way how hunters capture monkeys. Hunters keep some savouries in a pot with narrow opening and bury it in soil. When monkey comes to get the savouries, his closed fist gets him trapped as he does not want to open his closed fist. As a result, he is trapped and hunter captures him. Similarly, when man gets himself in a situation where he is incapable of leaving his situation, he gets trapped. A poet has said as below in relation to such people.


काजर की कोठरी में कैसे हू सयानो जाय।
एक रेख काजरकी लागि है पै लागि है॥

Skills and Expertise in Action

So, we should be alert. Actually, to stay alert is the biggest Saadhan (means). In reality, Saav-dhani (alertness) itself is Saadhan (means). Take a step, but do not slip. Speak but not bitterly, or inappropriately. See but not with wrong feelings. Touch, but not to hurt. This is all alertness in behavior. These give expertise in Karm - 
योगः कर्मसु कौशलं।'

Man should develop these skills and expertise. When there is skills and expertise in Karm (Actions) , it becomes Yog (Union). After developing skills and expertise in Karm (Action) he does not have to repent for his past actions. Bhagwan Krishna has instructed on way of performing actions as –

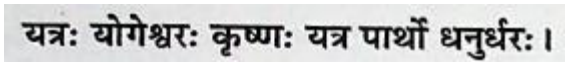

योगयुक्तो विशुद्धात्मा विजितात्मा जितेन्द्रियः।
सर्वभूतात्मभूतात्मा कुर्वन्नपि न लिप्यते॥ 5.6

(pg 170)

Intelligence and Motivation in Action

There is nothing wrong with action, but one should undertake action only after knowing about it fully. One should learn how to perform an action before undertaking it. The first principle is that Karm (action) should not be alone, it should be accompanied by Buddhi (Intelligence), motivation and objective.

The Nir-vaah (conduct, execution) of Karm is explained next –


यत्रः योगेश्वरः कृष्णः यत्र पार्थो धनुर्धरः।

Cosider carefully whether the action you are going to undertake is motivated by Ishwar or Vaasnaa (Desires). If it is motivated by Ishwar, in the words of Sanjay- you will get Shree (

wealth), Vijay (success) and Vibhuti (special achievements), and you will be able to follow the Neeti (right principles) of life correctly. तत्र श्रीर्विजयो भूतिर्ध्रुवा नीतिर्मतिर्मम।

You will also get Buddhi (Intelligence). The Ishwar-buddhi (Divine Intelligence) will come to the fore and give you benefits. The first condition is you act after due consideration. Second that you act with pure Antah-karan (pure conscience) i.e. you are Visshudh-atma (pure hearted soul). This means you try not to harm anyone and only perform your duties. Those who act to harm others, actually do not know how to perform action. Actually, they do not harm others, but only themselves. Because their Antah-karan (Conscience) only becomes impure as a result.

A man lifted a burning hot piece of iron to throw at another. The target was not hit, but his own hand burnt for sure. You are not a Visshudh-atma (pure hearted soul) if you act to harm some one or to insult someone. You are a Visshudh-atma (pure hearted soul) only if your Antah-karan (inner conscience) is pure, your attitude is to perform your duties, and you have no intent to cause harm to others.

Purity of Conscience – in words and actions

Actually, when a person gets very selfish, his Antah-karan (inner conscience) becomes impure, and it gets Kalmash (bad propensities). So. Bear in mind that if you speak to defeat or insult someone, and your drive to speak is to win an argument, your soul, your Mann (subtle mind) is not Shudh (pure). There is no need for unnecessary arguments. If some one has honestly told what is true, there is no need to oppose it. If the words of some one are Yukti-yukt (logical), accept it. If a child also says right thing, one should put aside one's ego and accept it. बालादपि सुभाषितम् ग्राह्यम्'। Just as arguing by words is not right, acting against other's actions, or opposing someone's enjoyment is also not right.

Lack of Self-Control and Dependence – Reasons for Du-kh

Next consider the word Vijit-atma (self controlled). The Vijit-atma is one who can control himself. In childhood, youth, I could walk and run for miles. Twenty five miles in a day. But when needed, we used to stop. You also should walk, but when it is time to stop, you must stop. Similarly, you use your hands for doing appropriate actions, see appropriate only with eyes, and hear right things with ears. It should not be that your sense organs for actions (hand and feet), for taste (tongue), smell (nose) etc are not in your control. The life of Vijit-atma (self controlled) is in his own control, is Swa-adheen (self-dependent) and not in control of some one else.

Maharaj Manu about Lakshan (symptoms, signs) of Su-kh and Du-kh (Happiness/ Comfort and Sorrow) says –

सर्वं परवशं दुःखं सर्वं आत्मवशं सुखम्।
एतद् विद्यात् समासेन लक्षणं सुखदुःखयोः॥

Lakshan means the process of recognizing the Lakshay (target, objective). Lakhshay, Lakhan and Lakhaana – are same . What does Lakshman (younger brother of Bhagwan Ram) do ? He keeps Ram as his Lakshay (Objective). What does Lakshmi (consort of Bhagwan Vishnu,

goddess of wealth) do ? She keeps Bhagwan Narayan as her Lakshay (Objective). So we have Lakshan (symptom, sign, pointer) to identify the Lakshay (Objective).

So, what is the tradition of recognising Su-kh and Du-kh (Happiness/ Comfort and Sorrow) . It is simply that if you are becoming Swa-adheen (self-dependent), you are progressing towards Su-kh (Happiness/ Comfort); and if you are becoming Para-dheen (dependent on others), you are progressing towards Du-kh (Sorrow). A story of a Nawab (Wealth aristocrat in India) says that he was captured and taken in custody because there was no servant around to put his shoes on, inspite of an open door, a waiting boat and people willing to help. There are many such examples of Para-dheen-ta (Dependence on others).

A twenty five years old gentleman came to me. He had left home for the first time. He did not know how to wear dhoti (a traditional Indian dress for men). Soome one else would tie him for him. He also did not feed himself with his own hands. His mother used to feed him with her own hands. So how will a twenty file old man survive without eating and dressing himself. So, one should know how to look after himself, and not be dependent on servant or helpers.

I also know a gentleman who when he saw his workers are not doing something as expected, he explained and demonstrated to him the right way to do things. Similarly a mother-in-law taught her daughter-in-law how to cook. The message here is that one should be skilled in doing things that one is not dependent on others.

When we are dependent on one or more persons, and our Swa-dheen-ta (slef-dependence) is lost, this is an invitation to Du-kh (sorrows). The dependence is not of only servants and helpers, but also of lack/ absence of materials and due to obstacles. I saw a man who was addicted to drugs. He would be lost the day he did not get drugs. So we should not be dependent on a person or material object. Similarly, dependence to satisfy senses by any means is also prohibited.

In Shastras (Scriptures), In Vai-shai-shik (Special ?) philosophy, according to Ups-kaar Vritti (Tendency to do), if someone practices Surya-Namaskar (An asana in Yoga) daily and has a habit of doing it, but if he can not perform this asana on one day due to some reason, he will be uncomfortable the whole day. What is the origin of this discomfort, Du-kh (sorrow) ? It is from the habit. The origin of Dukh is in enjoyment of sense objects, Non-fulfillment of Mano-bhav (Mind's expectation), and hurting of Abhi-maan (ego).

If one has a big ego, and some one does not acknowledge and greet him, he is hurt and sorrowful. I remember an episode of Dukh in my life, and I was alerted and saved by a Mahatma (Learned wise man). I met a disciple of my father, so I expected him to acknowledge and greet me, but he did not. So I was sad that he did not respect me. I told this to the Mahatma. He kindly explained that the sadness is not because he did not greet me, but non-fulfillment of your expectation of being respected was the reason for Du-kh.

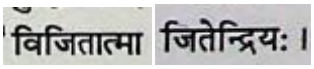
Actually, Dukh is experienced in Mann (Subtle mind). The reason for Du-kh is not outside. Dukh is not because of our Dhaar-nna (conception) about a person, object or Bhog (enjoyment);

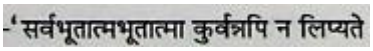
but because of our misplaced Kaam-na (expectation) from the person, object or Bhog (enjoyment).

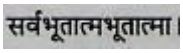
The reason for Du-kh is enjoyment of sense objects. And the fear that we will fall sick and our expectation of certain sense object will not be fulfilled. We have expectation that do not add up and we erroneously expect a certain outcome. And we cry and suffer when reality is different from our expected outcome. Our Abhi-maan (ego) is hurt.

If some one forms a habit, that habit can also be a reason for Du-kh. So one should be careful that we do not become habituated to Vishay-bhog (enjoying sense objects), form unjustified expectations, bloat our ego, and form a habit that later on becomes a reason for Du-kh.

My grandfather used to exercise vigorously in his youth. In old age he could not due to aches in his joints. He was restless and would ask us children to press his legs, shoulders and back. This was a habit that caused him to be restless and gave him Du-kh.

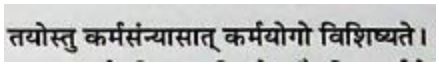
We should make ourselves Vijit-atma (self controlled). One who can control himself, he will be successful in his Karm (actions) in the world, and will be deserving of Su-kh (Happiness). However, one who is not in control of himself, whose Atma (self) is not Vijit (conquered, controlled), whose senses and Mann (subtle mind) and Buddhi (Intelligence, discriminatory powers) are not in his own control, he can not be Sukhi (Happy). Therefore, it is essential to be in control of Mann (subtle mind) and Buddhi (Intelligence, discriminatory powers), and be their master, an not be slaves to them.. - 

Next, let us look at 

. Anyone who has realised the oneness of Atma (soul, existence) of all with his own atma (soul), Sarv-bhoot (All existence) is his own Atma, Atma of Sarv-bhots (All existence) is in oneness with his own Atma; for him even when doing actions is not attached to these actions. There is no other religion in the world that has this school of thought. 

is the tradition of Bhagwad Gita, and its key, its deep secret message for all.

Samadhi, Karm-Tyaag and Karm-Yogi

Just as Bhagwan declares path of Action as superior to path of Karm-Tyaag (Renunciation of Action); and Karm-Yog as superior to Karm-sanyas (Renunciation of Action). This is stated as - 

Next consider which of two – Samadhi or Karm-Yog – is superior. If Bhagwan states that Karm-Yog is superior to Karm-Tyaag, then it is essential that Karm-Yog is superior to Samadhi. A, Karm-Tyaag is automatic in Samadhi. If in Samadhi, Karm-yog is superior to Karm-Tyaag, Karm-yog is not possible along with Karm-sanyaas. This has to be understood as we discuss next,

Bhagwad Gita describes Samadhi. But a Yogi that practices Samadhi as described in Gita is Apar-yogi (….). And there is Param-Yogi (…..), that is superior to Apar-Yogi.

आत्मौपम्येन सर्वत्र समं पश्यति योऽर्जुन।
सुखं वा यदि वा दुःखं स योगी परमो मतः॥ 6.32

This is not considered seriously by Karm-Yogis. They consider Samadhi as very good, and if achieved is considered supreme. To achieve this, according to them it is fine to leave the path of Karm i.e. leaving the path of Karm. But what Bhagwan Krishna says about this is worthy of special notice. Bhagwan says that Karm-yog is superior not only to Karm-tyaag, but also superior to Samadhi, and says that such Karm-yogi is Param-yogi. The one situated in Samadhi is Apar-yogi.

यथा दीपो निवातस्थो नेङ्गते सोपमा स्मृता।
योगिनो यतचित्तस्य युञ्जतो योगमात्मनः॥ 6.19

Just as flame of a Deepak (Candle) is Nis-chal (non-flickering, stable), one whose Mann (subtle mind) is Nischal is a Yogi. This is the sign of a Apar-yogi, or a Yogi who is Sama-dhi-st (well situated in Samadhi). Besides this, there is a Yogi who is Param-Yogi.

ज्ञानविज्ञानतृप्तात्मा कूटस्थो विजितेन्द्रियः।
युक्त इत्युच्यते योगी समलोष्टाश्मकाञ्चनः॥ 6.8

This verse says that if a Karm-yogi performs his Karm (duties, actions) well and in a prescribed manner, he is Param-Yogi. That is very important and to be paid attention to. People when performing actions give a lot of importance to mine, and not mine (Apne – Paraaye). Bhagwan Krishna says to Arjun - आत्मौपम्येन सर्वत्र समं पश्यति योऽर्जुन। which means just as one experiences Su-kh and Du-kh (Happiness and sorrow), similarly all experience it.

एतावानव्ययो धर्मः पुण्यश्लोकैरुदाहृतः।
यद्भूतशोकहर्षाभ्यामात्मा शोचति हृष्यति॥

What is the Dharm (duty) that is Av-yay (….), Avinashi (non-destructible), and all great persons have followed ? This dharm (duty) simply is that one experiences Du-kh (sorrow) in the Du-kh of others, and experience Su-kh in the Su-kh of others. How to do this ? The answer is आत्मौपम्येन (Take English translation from BG As is), and follow the principle of -'यथा कण्टकविद्धाङ्गो जातु नेच्छति ताम् व्यथाम्'. A thorn in others foot is a thorn in my foot.

Who is Param-Yogi ?

A thorn hurts very badly and sends shiver in the whole body. I have seen thorns of size that city dwellers can not imagine. A friend of mine was hurt by a Naag-phanni (a thorny plant in India) thorn such that it pierced his foot from sole and emerged from top of his foot. A thorn once pierced my shoe made of cloth and pierced my sole. When a thorn pierces someone, it is very painful and I wish no one is hurt by a thorn. But same person when sees some one else hurt by a thorn a few days later, brushes it aside saying that it is only a thorn, not a sword. This is not right attitude. One should understand the Su-kh and Du-kh of others as deeply as one understands these when he undergoes these himself. Just as you want Su-kh for yourself, you

should look after Su-kh (comforts and happiness) of others also. Just as you do not want Du-kh (discomfort, sorroe) for yourself, you should also ensure that others do not go through Du-kh.

One who considers the Sukh-Dukh of others equally important, and experiences these as his own is a Param-Yogi. This means that compared to an unconscious Yogi i.e. one situated in Samadhi is superior to a conscious Yogi. This explains how Karm-Yog is superior to Samadhi (meditation).

Every one does not achieve Brahm-Gyaan (knowledge of Brahm). Even if there is no Brahm-Gyaan (knowledge of Brahm), if one performs his Karm (duties) well as a Karm-Yogi, he will have a pure Antah-karan (inner conscience). As a result, if not in this birth, in next birth one will attain Brahm-Gyaan (knowledge of Brahm). Our present life should be conducted and lived in the right manner.

सर्वभूतात्मभूतात्मा कुर्वन्नपि न लिप्यते।

There is no fault in doing, but action should be done in the spirit of oneness with all. One who adopts the attitude of oneness with Su-kh- and Du-kh of all, and separates himself from all finds that others become his enemy and do not like this attitude. The result of seeing oneself separate from others is stated in Brahada-Ranyako-panishad (one of nine primary Upanishads). The two relevant verses are –

ब्रह्म	तं	परादाद्योऽन्यत्राऽऽत्मनो	ब्रह्म	वेद।
क्षत्रं	तं	परादाद्योऽन्यत्रात्मनः	क्षत्रं	वेद।
देवास्तं		परादुर्योऽन्यत्राऽऽत्मनो	देवान्	वेद।
सर्वं	तं	परादाद्योऽन्यत्राऽऽत्मनः	सर्वं	वेद।

This explains when a Brahmin (priest, holy man) will not respect you. When you consider him not his own. If you consider him as a Guru, a Puro-hit (priest who prays for your welfare), and your own then a Brahmin will not be your enemy, but will want, pray and act for your welfare. 'अग्निमीडे पुरोहितं'- And will protect you with his knowledge and light your path as fire does.

Similarly, a warrior / soldier will not respect some one who does not respect him, and anyone who considers the soldier not one of his own. Devta will be enemy of anyone who disrespects him and do not consider them their own. Therefore all will become enemy of one who does not considers others one of his own. So, live with an attitude of oneness of yourself with all and behave also accordingly. A poet says – "How can I have enmity towards anyone". Wherever he sees, he only sees the Swa-roop (essence) of dear Prabhu (another name for Ishwar, one who gives and protects).

Seeing Oneness of All

There are many perspectives on this. Who does not make a mistake ? There is no human who has not acted in a foolish way at some time or other. But when we ourselves act in a foolish way, we pardon ourselves, and when someone else acts in a foolish way, we want to punish him. So there are two opposite criteria, two ways of weighing things. The right attitude is to

pardon others for their mistakes, and to promise to ourselves to not repeat our own mistakes, repent for it and also punish ourselves for it. Punishment should be for oneself, and pardon should be for others. This is the right process for resolving faults.

Whose body is not made of five elements ? When we accidently bite our tongue, or we accidently hurt our eye with our own hand what do we do ? Do we punish our tooth or our hand ? Similarly, if some one hurts you where is the difficulty in seeing oneness of our Atma (self) with his Atma.

Ishwar is One in all. Look, the Ishwar in some one next to you is same as the Ishwar in you. But if you do not remember the Ishwar inside you, how will you think of the Ishwar inside the person next to you ?

In a show of magic, in Maya (illusion) an act is happening. That is only a Pratiti (perception) in Brahm (Consciousness). This is only perceived by us and is an illusion, imaginary. Then who do we get angry with in this act ? So consider yourself to be Atma of all living beings. The Du-kh (distress), Su-kh (happiness), wrong actions, right actions are all ours only, i.e. mine. –'सर्वभूतानाम् आत्मभूतः आत्मा यस्य'-

In your Mann (subtle mind) with the sense of oneness of all, -'आत्मौपम्येन यः पश्येत्, सर्वभूतात्मभूतात्मा' you will be relieved of all actions, and inspite of performing all actions, no actions will attach to you. 'कुर्वन्नपि न लिप्यते'. You will not cause distress to any one else, and you will be at peace yourself.

Litmus Test for Appropriateness of Action

There is an acid test for checking the appropriateness of Karm (an action). It is whether you are afraid of performing it. Are you afraid that some one will see you performing it or some one will find out about it. If this is so, then there is selfishness and sense enjoyment hidden in that Karm. Examine your actions based on this test. If you are feeling restless and not at peace while doing that Karm, then that action is certainly inappropriate. Good Karm (actions) always give Shanti (peace). You enjoy doing good Karm, which gives satisfaction and Shanti (peace).

Working with your own hands gives you joy. One should feel inner Shanti (peace) after completing and action, and others who see it should alsofeel inner Shanti (peace). -अन्तःशीतलतायां तु लब्धायां शीतलम् जगत्। If we feel Shanti, then the whole world feels Shanti. If we feel A-shaant (restless, devoid of peace), then whole world is A-shaant. Therefore our Karm should make us feel Shaant (peaceful).

Fruit of Vedanta

Maha-Rishi Manu has summarized all of Vedanta as -स वै सर्वमवाप्नोति वेदान्तोपगतं फलम्।

Who gets the fruit of Vedanta ? – The verse above says - He only gets the fruit of Vedanta, whose Mann (inner conscience, subtle mind) is Shaant (at peace).

This peace is achieved also by those who perform actions. And those who achieve this peace without performing actions are still better.

In all your actions, consider and feel your Atma (self) to be same as Atma of all others, and just as you do not want to hurt yourself, similarly if you do not want to cause harm to others then there is no attachment to (and guilt in) Karm (Action).

Hari Babaji says that to complete our action is not in our control, but to perform our duty is in our control.

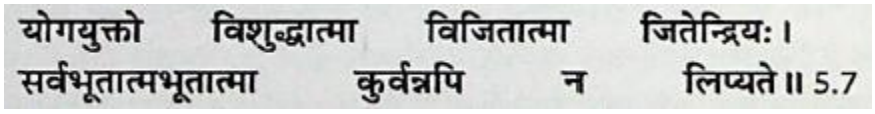
(Pg 176)

Pravachan 5

Animate Atma and Inanimate Karm

Bhagwan Krishna wants Arjun to understand this very clearly that man should certainly perform Karm (Actions), but not get attached to those Actions. Karm itself is Jadd (inanimate, not conscious). It is not possible for inanimate Karm to attach with Chaitanya (animate, conscious) Atma (self). It is not in the Swa-bhaav (original nature, characteristic) of Chaitanya Atma (Conscious self) to take the actions across births, from one birth to next. And inanimate Karm has no capability to attach itself to the Atma (self).

This is only the result of A-vidya (lack of true knowledge) that 'inanimate' Karm is perceived as attaching itself to 'animate' Atma. The two are of different categories. Every moment, every step, every thought – Karm (action) is being left behind. But still, Chaitanya Atma thinks that I have done this, and I have not done this. I have done this action, as it is recommended, or inspite of it being prohibited. The reason for this is that Chaitanya Atma identifies itself with the Jadd Antah-karan (inner conscience, Mann-chit-buddhi–ahamkar) and mistakenly assumes Jadd Karm (inanimate action) to be its own. As a result, Chaitanya Atma due to that false identification with Antah-karan (ego) gets attached and trapped. So the right way of performing actions is that man performs all actions but does not get attached with and trapped by those actions. Arjun should go to war, and fight; but there should be no relation between Arjun and the Paap-punya (sin or virtue) of the action of war. This Yukti (formula) is conveyed by Bhagwan to Arjun in the verse below.


योगयुक्तो विशुद्धात्मा विजितात्मा जितेन्द्रियः।
सर्वभूतात्मभूतात्मा कुर्वन्नपि न लिप्यते॥ 5.7

Why Actions Attach to Man

Man should perform Karm (Actions), but should not attach to those actions. How is this to be achieved ? The way to achieve this is to become Yog-Yukt (expert in Yog). Do not act without Buddhi (intelligence, discrimination, wisdom), but with Buddhi. In short, Buddhi-Yog is Yog; and

Sankhya-yog is called Sankhya (These have been explained in detail in previous Pravachans). First of all, Buddhi stays alert, second become Vishudh-atma i.e. Pure Antah-Karan (inner conscience). Third Mann (subtle mind) should be Pure, Nirmal (simple), in control i.e. senses do not act without control. These three are for self. Then next Bhagwan says do not limit yourself to self, do not see yourself as Pari-chinn (slice yourself from others). But 'सर्वभूतानाम् आत्मभूता आत्मा यस्य'- The Atma of all is same as my Atma, be firm in this thought and decision. On this firm decision of Sarv-atma-bhav (Oeness of all Atma) will not allow you to cause harm to anyone. This means when senses act out of control, they get attached. Second, actions done without control of Mann (subtle mind), gets attached. Third, actions done with impure Antah-Karan (inner conscience) gets attached. Fourth, actions done without alertness of Buddhi, with attention to Apna- Parayaa (mine and not mine), with intention to benefit some and harm others, get attached. Therefore, in actions, necessary ingredients are Buddhi-yog, purity of Antah-karan, control of senses, control of Mann, welfare of all, and oneness of all. If these are kept in view, then whatever a man does, those actions do not attach to him.

नैव किंचित् करोमीति युक्तो मन्येत तत्त्ववित्।
पश्यञ्शृन्वन् स्पृशञ्जिघ्रन्नश्नन् गच्छन् स्वपञ्श्वसन्॥
प्रलपन् विसृजन् गृह्णन्नुन्मिषन् निमिषन्नपि।
इन्द्रियाणीन्द्रियार्थेषु वर्तन्त इति धारयन्॥ 5.8.9

Actions by Gunas in Prukriti, and Sanskruti

Next, we look at second process in Karm (Action) – Abhhimaan (Pride, Ego).

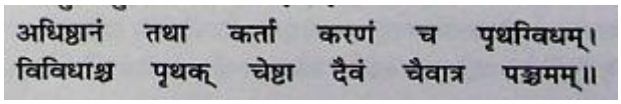
Actions are performed by human body. But if observed carefully, that in Tamo-gunni (….) body, there are involuntary activities happening at al times. The blood flows, excreetaion (swet) happens, hair and nails grow. These phenomenon are Yavad-dravya-bhavi (…..) phenomenon. So why be proud, and of what? Moodta (foolishness, tendency to get stuck) is Tamo-gunni, Vikshep (Distraction) is Rajo-gunni, and Shanti (peace, no conflict) is Satv-Gunn. Atma is not the one that attains Shanti (peace), also Atma does not establish itself in Samadhi (Meditation). Atma also does not experience Vikshep (distraction) and it does not have Moodta (foolishness). So what actually happens ?

प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः। - The Gunas of Prukriti (Nature) is the cause of all actions, and when Gunas are responsible for all that is happening, then the pride of doing something is not appropriate.

प्रकृत्यैव च कर्माणि क्रियमाणानि सर्वशः।
यः पश्यति तथात्मानमकर्तारं स पश्यति॥ 13.29

All actions are taking place in Prukriti (Nature). Prukriti has no other option. Rain comes on time. Plants grow on time. In this, what do we do. If man has control on actions, would he choose to fall sick. Why would he invite disease in his body ? It is said that some Buddhimaan (intelligent) people may not fall sick if they -'प्राप्यं विघातञ्च जानन्ति सुखदुःखयोः the intelligent will know how he will obtain Su-kh and Du-kh, and he will adopt means to get Su-kh and take steps to

avoid Du-kh. These Buddhimaan people also do not know how to avoid and escape death. If you can control your actions, do you call death willingly. No, every one hates death. Even a mosquito hates death, and a bug too. So, if man was free to do as he wills, how would death come to him against his will. We get Su-kh even without wanting it, and we get Du-kh also without wanting it. Sometimes after going to sleep happily, you wake up suddenly after seeinga nightmare. On the other hand, after going to sleep with a problem, you wake up with an imagination and experience a feeling of deep happiness. So, it is not that the imagination of Su-kh or Du-kh arises due to any reason, or we can have these willingly. This actually is a mixture of Prukriti (nature) and Sanskruti (subtle impressions in mind). This Sanskruti is manifestation of images and faultlines that reside in our Mann (subtle mind). This Prikruti is manifestation of our Antah-karan, that continuously thinks of something. So, expecting that we are free in this respect i.e. to act freely, is not correct. Atma is unattached – that is a different topic. But Some actions take place by the Gunas (Tam, Raj and Satva); and some take place by Prukriti (Nature). And some are Pancha-yati (born of five elements).


अधिष्ठानं तथा कर्ता करणं च पृथग्विधम्।
विविधाश्च पृथक् चेष्टा दैवं चैवात्र पञ्चमम्॥

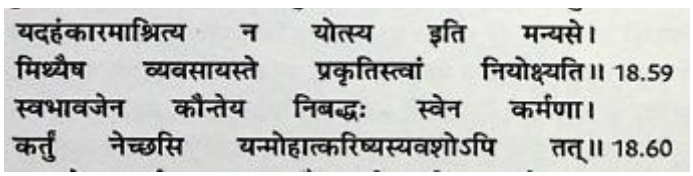
(pg 178)

Free Will

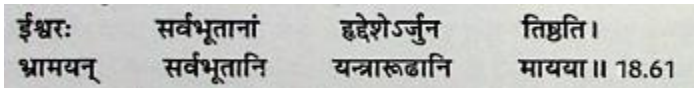
All good and bad actions happen by intermingling of five elements. The body is essential in this, otherwise in absence of body what is possible. A man wants to do something with his hand. But if his hand is paralysed, how will he do it. He obviously can not do it, and just wanting to do it will not cause any action, the result. For action, Karan (instrument, tool) is needed. Ok. If the hand is there but of a dead body; how will an action take place. Inspite of all that is needed, if Vritti (tendency) to act and attempt is not there, how will an action take place. If grace of the devta of Indriya (sense organ) is missing, how will an action take place. If an eye is there, but light is missing, how will an eye be able to see. If eye and light is present, but attention to see is missing, how will you see ?

This means actions take place not because of you, or your sense organs or any object. - 'संघातस्य परार्थत्वात्'। An action that takes place with five elements is not done for those five elements, that is for some thing (or some one) else. When a car is in motion, it has many instruments and mechanical parts, but it does not drive for itself. It drives and is in motion for some one else. In this situation, one who thinks that one is performing actions for himself, he lacks Drishti (vision, understanding). - 'न स पश्यति दुर्मतिः'।

Karm (Actions) take place according to Sva-bhav (intrinsic nature). - 'स्वभावस्तु प्रवर्तते'।


यदहंकारमाश्रित्य न योत्स्य इति मन्यसे।
मिथ्यैष व्यवसायस्ते प्रकृतिस्त्वां नियोक्ष्यति॥ 18.59
स्वभावजेन कौन्तेय निबद्धः स्वेन कर्मणा।
कर्तुं नेच्छसि यन्मोहात्करिष्यस्यवशोऽपि तत्॥ 18.60

Sometimes, man has to perform actions under duress, or he is compelled to do it. Sometimes, he acts against his Buddhi (intelligence, knowledge). He has not chosen to do it or there is no compulsion of circumstances, but he is forced to do it. Some Karm (actions) are motivated by Ishwar.


ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति।
भ्रामयन् सर्वभूतानि यन्त्रारूढानि मायया॥ 18.61

You would have seen a boat being rowed by a boatsman. Sometimes, boatman rows the boat so it just rotates like a table top in one place. The boat dances, and the man sitting in boat also dances. Who dances ? The boatsman. So vehicle (body here) is like the boat, in the boat is the Jeev-atma (Living being), and Ishwar using Maya (Nature, illusion) is making the boat dance around. - 'यन्त्रारूढानि मायया।'

So there is Maya (Nature), Pancha-yat (five elements), a collection of Dravya (collection of matter i.e. body), a collection of Idriyas (sense organs), and there is Prikruti (Nature), Gunas (Qualities – Satv, Raj, Tamas), and Sva-Bhav (intrinsic Nature). Therefore, actions do not take place because of you doing it, and the Abhimaan (pride) of being doer of these actions is completely misplaced.

नैव किंचित् करोमीति युक्तो मन्येत तत्त्ववित्।

Gyan (Knowledge) is essential. The essence of Gyan is to be understood. Use of difficult words to explain knowledge does not make it superior. To think so is misleading and imagination. Sometimes, it becomes hollow and only a collection of difficult words. And sometimes, simple vernacular language can convey the superior knowledge and message that difficult words can not convey.

(pg 179)

Aastik, Naastik and Sankhya (Ishwar, Prukriti, and Gunas with Prukriti)

In the hearts of all lives the Parmeshwar. That Parmeshwar is conducting all - 'भ्रामयन् सर्वभूतानि।' This includes all the perspectives/schools of thought of spirituality. From **Aas-tik** (Believers in Vedas and other Sanatan Shastars) perspective, Ishwar is controlling /.conducting all through its Maya (illusory powers). From **Naas-tik** (non Believers in Vedas and other Sanatan Shastars) perspective, Prukriti (nature) is controlling /conducting all; and from **Sankhya** perspective, Gunas (Satva, Rajas, and tamas) and , Prukriti (nature) together are controlling /conducting all. In other words, from the perspective of Sava-bhav-vadis (Believers in Nature, Intrinsic Nature), Guna is conducting all; and from the perspective of Ishwar-wadis (Believers in Ishwar) Ishwar is conducting all. These both mean it is not me that is doing it.

How we Attach to Good and Bad – and its results

The possibility of getting the fruit of an action arises only if there is an expectation of completing the action and we get the fruit of this action. We see hundreds of persons with our eyes every day. But we do not think of all of them. But if we see some one with love, hate or envy we do not

see them only during waking hours but also in our dreams. In realty, when we have a expectation from some one that we have to benefit, meet our objective or some one that has to be avoided and we do not want to see, we remember them both. One whom we like and also one whom we do not, both get a place in our hearts and thoughts. All other people from whom we have no expectation do not find a place in our hearts and thoughts.

The same applies to Karm (Actions). Only those actions will attach to you for which you have Raag (liking, attachment) or you have Glaani (hate).

A gentleman in Varanasi (a holy place in India) who was a Dharmatma (Dutiful soul) used to worship Shankar Bhagwan thrice a day. He lived there for nearly fifty years. But he used to recite the verses from Kuran sometimes (during Jind ka avesh ?) Some one asked the learned Udiya Babaji Maharaj the reason for this that such a Pavitra-atma (pure sou)l and Dharm-atma (Dutiful soul), why does he have these Jind ka avesh ? He replied that he hates the principles of Islam majhab (school of thought), its followers and its teachings that this hate is so well established in his heart, thinking and being that these find a way out when ever possible.

So the way you establish certain things in your heart, thinking and being by loving them, similarly you establish other things in your heart, thinking and beings through hate, Dvesh (conflict with them), Droh (opposition), and violence. Therefore Kabir (a poet) says -बड़ी मार कबीरकी चितसे दिया उतार।

Anything that you do not want to give importance, remove that from your Chitt (thinking). You should not hate it or should not have dvesh (conflict) with it, and do not think of it. The path that you are not going to traverse, why think of that ? If you think of bad things and thoughts all the time, these bad things and thoughts will drag you to hell and show you the result of these. Similarly, if you think of good things and thoughts , and like and love them, these will take you to heaven. But you know the result of heaven - 'स्वर्ग स्वल्प अन्तहु दुःखदाई।' - The heaven is short lived and end is always distressful.

Therefore, if you want to escape both heaven and hell, you should establish yourself in your self and stay on the sides (of both good and bad). Become Atma-sth (established in Atma, in Self). - नैव किंचित् करोमीति युक्तो मन्येत तत्त्ववित्।

(pg 180)

Meaning of Tatv (Essence)

The meaning of Tatv (Essence) is that reality to which we can not add colour of our choice. In Akash (space) we can not form a geometric shape or can color it. But if we mentally form a rectangle and colour it with color of our choice, we can visualize that according to our imagination. Our Shastras (scriptures) state that a dead woman can be seen and felt. -'नष्टवनितासाक्षात्कारवत्।' - A woman who has died still resides in the heart of her husband. When he is alone at home, he can feel her presence. While walking, he feels the sensation of her touch.

Similarly, worldly objects connect with us only due to an expectation, an assumed relation with them. And Karm also attached itself to us when we assume a Mithya-abhimaan (false sense of identity) of Krut-tav (doer-ship) to it. 'अहं करोमीति वृथाभिमानः।'

Did you make your hand ? No it is already made. Did you make your tongue ? No it is already made. Did you make water, soil, tree, plant ? Did you make your pulse, that ticks all the time ? Did you make blood ? When there is nothing you have made, how do you assume that this is mine ?

If you get something for use, it is not right to think that this is mine. It is essential to remove the Mithya-abhimaan (false sense of identity) of ownership of something that you do not own. For this Tatv-gyan (knowledge of essence) is essential.

The Tatv is something that is Anaa-ropit-aakar (something that has no assigned shape). Shape is not Tatv (essence). Like in gold that is molded into bracelet, necklace or ear piece, those shapes are not gold. Even though these are items of gold, these names are of different shapes. Real gold is that to which no shape has been assigned. That is not block, powder. That is pure Tejas (Intrinsic Brilliance). Tejas (Intrinsic Brilliance) tatv (essence) is also not Endri-yak (to be experienced by senses). Actually, gold is only imaginary in Brahm (essence, substrata of all). It has no independent existence in Brahm (essence).

Tatv-vitt and Yukt

The ones who know this Tatv-gyan (knowledge of essence) are called Tatv-Vitt (Knower of essence) and those who are believers and well established in this knowledge are called Yukt (capable, master). The word Yukt has already been used in second chapter of Bhagwad Gita - -'युक्त आसीत मत्परः। This means become NIshta-vaan (firm believer, firmly established) in Prmatma, and become stable in that thought - यदा विनियतं चित्तमात्मन्येवावतिष्ठते।

When Chit (subtle subconscious mind) is steady and established in itself; and when you see Karm in A-karm, and vice versa, that state is called Yukt (capable).

ज्ञानविज्ञानतृप्तात्मा कूटस्थो विजितेन्द्रियः। 6.8
कर्मण्यकर्म यः पश्येदकर्मणि च कर्म यः। 4.18

One who is Yukt (capable) is doing action while actually not doing it. This is its Maya (illusion, play). One who is Tatv-vitt (knower of essence) should see Action with the perspective that this action is not mine and I do not belong to this action. That there is no relation between me and Karm (action).- 'नैव किञ्चित् करोमि'- - I DO NOTHING.

However, this non-action does not mean you sit idle. This means that all actions are done but the feeling is that it is not me that is doing them. This feeling and thought should be present and maintained.

पश्यञ्शृण्वन् स्पृशञ्जिघ्रन्नश्नन् गच्छन् स्वपञ्श्वसन्।

(pg 181)

To see is the function of eyes, and hearing of ears. If ears do not have capacity to absorb spoken words, how will you hear ? This is the miracle of the stored memories that you have inside you. The light in the space is actually like a film, only illusion and there is nothing in it. So I am not seeing while seeing, not hearing while hearing, not touching while touching. In this way, all actions that happen – smelling, eating, walking, sleeping, breathing – I am not doing anything applies to both Gyan-endriyas (organs of knowledge /information) and Karm-endriyas (organs of actions).

प्रलपन् विसृजन् गृह्णन्नुन्मिषन् निमिषन्नपि। - "Talking, throwing, taking, and closing the eyes."

How to not identify yourself with sense objects and actions

Is the act of blinking voluntarily controlled by us ? I have seen that sometimes when one does not want to speak, but speaks, and vice versa. Once I was lying down. I was feeling strange and a wise learned contemporary man came and stood in front of me. I was lying down in bed and this great man was standing. I thought I should get up. Now, as I tried to get up, the body would not move. I thought I should greet him with words, but could not speak. I wanted to greet him folding my hands, but could not move my hands. I wanted to bow my head but my head would not move. I could not do any of these actions. On my lack of my mannerism, he just smiled, and understood that I was not in control and I was lying in front of him on a bed. Now the question arises that if I am the doer, I should have got up in his presence. But I simply could not.

I will narrate another similar incident which most of you would also have experienced. I started laughing once. I could not stop laughing for 20 minutes, and it would not stop. I felt that if this continued any longer, I would die. There was no control on myself. Everyone around got worried. A friend of mine realized that my life is in danger, and he slapped me on my cheek. On being slapped, I stopped laughing and got angry. My friend told me he saved my life, but that I could get angry at him.

The significance of these two incidents is that on one hand we are so out-of-control, and on the other hand we feel Abhimaan (proud) that we are the Vaktaa (speaker), or the Mouni (silent one). Is this feeling of Abhimaan (pride) not in vain ?

इन्द्रियाणीन्द्रियार्थेषु वर्तन्त इति धारयन्। - "Holding the mind in the senses, and the senses in their objects, is called concentration."

The Indriyas (organs of perception) perceive the object of perception. This means that eyes will see the form, even if you change your Bhav (feeling) that you are seeing or not seeing. When you see an idol in a temple, then what is your Bhav ? The idol is in front of you, and eye is in your body. The eye is seeing the idol and you say you are in presence of Parmeshwar. In your Mann (inner eye, inner conscience) is the Parmeshwar, that's why you feel being in the presence of Parmeshwar. And if there is no Parmeshwar in your Mann, you are in the presence of stone, of which idol is made. If you believe, water at pilgrimage is holy, otherwise it is just water.

Similarly, when the Abhimaan (identification, pride) arises that “I see”, then the Paap-punya (Sin-Virtue) of seeing arises. Where there is no Abhimaan (identification with) of seeing, the Paap-punya (Sin-Virtue) of seeing does not arise. Eyes see form, ears hear sound, nose smells But any number of scenes, sounds and smells are around us. Sometimes, people close their eyes, ears or nose. Sometimes, people just walk through with open eyes, open ears and open nose while seeing, hearing and smelling nothing. They do not perceive them. So, with Sadhna (practice) of Gyaan (knowledge), this is ingrained that things / events appear to be happening inspite of them not happening. Even though seeing, hearing and smelling, these are actually not happening (because of lack of Abhimaan – identification).

ब्रह्मण्याधाय कर्माणि सङ्गं त्यक्त्वा करोति यः।
लिप्यते न स पापेन पद्मपत्रमिवाम्भसा॥ 5.10

You separate yourself from your actions, do not associate or identify with them; just as Saint Kabir has said:

सो चादर सुर-नर-मुनि ओढ़ी ओढ़िके मैली कीन्हि चदरिया।
दास कबीर जतन से ओढ़ी ज्यों-की-त्यों धरि दीन्हि चदरिया॥

Putting your actions in Brahm (Dedication to Brahm)

Just as one uses a sheet to cover oneself and after that folds it and keeps it aside, similarly one uses the body and then leaves it. We hear about Mahatmas (sages) that they leave their body and then immerse themselves in their Swa-roop (original form, essence). The question arises that where do we keep our Karm (actions). The answer to that is that keep performing Karm with your body. Inactivity is not suitable from any perspective. Because anyone who becomes inactive attracts laziness in his life and Tamo-gunn (lowest traits, qualities). So to avoid those low quality traits, keep performing actions and do them so that you keep them in Brahm (absolute essence). In Brahm is meant : in Anant-akash, in Chid-akash. (Space of Consciousness). Anant-akash, Chid-akash, Brahm – means Pratyak Chaitanya-bhinn which is not different from one’s own self. All actions are perceived happening in self only.

When you see clouds in the sky, does the colour of clouds affect the sky ? The form, colour, formation and disappearance, presence does not affect the sky in any way. In childhood, we would see clouds and see the form of lion, elephant, horse, wedding procession, bride, groom, Lord Shiva, Lord SitaRam etc in clouds. Seeing some pieces of clouds our imagination placed these forms and we would see these named forms. Even today same can be done on seeing clouds. But in reality, whatever we imagine and call those forms, there is nothing resembling our imagination in the sky. Similarly, all actions in the world are performed with some Apeksha (expectation, preconceived notions), but in Nirpeksh (no notions, no expectation) truth, in Parmatma these are not real.

If one says that actions even though are performed in Anant (boundless absolute), but attach to us, so what do we do. The answer to that is -‘सङ्गं त्यक्त्वा।’ This means – Act without Attachment.

No Attachment to Time, Space and Objects

When you go out, thousands of people pass by you. But who do you feel Aa-sakti (attachment) towards ? You understand this for sure that just as the second hand of the clock with passage of time does not attach itself to any specific, or any second or minute; similarly our life does not attach itself to any second or division of time. Your life does not attach itself or is tied to any day of the week, date or month even though an important event might have occurred in it. Your life is passing by with time and does not attach itself anywhere. These divisions of time are entirely imaginary. These divisions of time such as day, night, fortnight, month are based on changes in objects around us. In Sanskrit language Samay (Time) means exactly that – that passes by with the passage of other objects around us. –'समं यातीव, केनचित् समं याति। "For some, time has passed; for others, time is passing.

The time passes and goes with some one or the other. Just as childhood goes, youth goes and old age goes. So with this passing of time, what do you like to attach to ? It is not possible that you remain attached to one time, or time moves according to your wishes or you move with time.

Same applies to Sthaan (place, coordinates in space). You do not love east, or west. I am sitting in west relative to you, but for those sitting behind me, I am in east relative to them. I am above the bottom, and below the top. This is to middle also. From one perspective it is middle, and from another an edge. In reality my position is none of east, west, above, below, north, south or at an angle. It is only one's perspective and is a position relative to another.

Just as we do not attach or stick to any position, similarly we do not stick to any object or to any Karm (action). There is no object that can attach itself to us, or become a part of us. This is only imagination of our Mann (inner conscience). Even to the extent that one's Maansik (conscious) state does not go into another one. Does Waking state 'go' into Dream state (i.e. are you aware of waking state in dream state) ? Or Dream state 'go' into Waking state ? Does Waking state 'go' into Dream or Deep sleep state ? It is our Mann's Aa-sakti (attachment) that these three states are attached and are together.

Attachment due to Ignorance

First of all we do not understand it because of A-vidya (lack of true knowledge). And then incorrectly assuming it to be permanent, we attach ourselves to it. In history, there have been many progressions and downfalls, emperors appeared and disappeared but could they take their land with them at death.

Just as we can not attach to time, and positions (in space), we should not attach ourselves to objects. The atoms are not stationary in space, and how can we expect the world made out of those atoms to be permanent and stable.

In Bhagwad Mahatmya, a very strange fact is seen. Food cooked in morning is not suitable for consumption in evening. Some strange persons want to eat burning hot Roti (Indian bread) immediately after being cooked. I have seen throw the Roti saying it is cold, inspite of coming straight after cooking. Now, you think how can Roti be kept hot ? Will you keep it hot even after

putting t in your stomach ? In this world, it is not possible to hold onto objects in the world according to our wishes. Therefore -'सङ्गं त्यक्त्वा।' - Keep on giving it up.

(pg 184)

A friend of mine has written at a number of places in his house – "This too will not last". This is the reality. In reality, these moments of time, these particles and these atoms will not last for ever. This Mann (inner subtle mind) will also not remain.

In cinema , it appears that a scene lasted for five minutes. Actually it does not last even five seconds. This is the reality of film. In Nirukt (….), there is a word called Bilm (……). This is only external appearance, and reality is entirely different.

Therefore, a buddhimaan (intelligent) person does not associate with any object. Movable can not associate with immovable. Truth can not associate with Mithya (illusion). How can one movable object associate with another immovable object. How can blue hue in the sky colour the sky. Because it only appears and is actually not there. When travelling in an aeroplane, horizon appears above and on left and right, and below too. The blue hue in sky appears deeper from an aeroplane. From an aircraft horizon appears also in the earth itself. So is all this in the sky ? लिप्यते न स पापेन पद्मपत्रमिवाम्भसा।

What is Sin ?

Let what is being left behind, go and what is coming you, accept. -'सङ्गं त्यक्त्वा।' means do not attach, do not remove. If you do not allow good things come to you, you will be committing a sin; and if you wish that that good thing always stays with you, that also will have bad consequences. If you attach to or remove any creation of Ishwar, Prikruti or Maya, you wll be committing a sin. If you know and keep this in view that no object is going to be there for ever, and also we can not attach to it, you are in good position. And you are not committing a sin.

What is sin ? When your understanding is not aligned with the reality, that is sin. The greatest sin is Bhram (illusion) (Note – different word and spellings from Brham). There is an episode in scripture Valmiki-Ramayan - -योऽन्यथा सन्तमात्मानं अन्यथा प्रतिपद्यते।

This means that I am not the body, but assuming yourself to be the body is a sin. I am not the Kartaa (doer), but assuming yourself to be doer is a sin. I am Pari-chinn (separate, discrete) but assuming yourself to be Pari-chinn is a sin. I am part of Ishwar but assuming yourself not to be part of Ishwar is a sin. किं तेन न कृतं पापं चौरेणात्मापहारिणा।'

All sins in the world arise from Bhaav (emotion). Assuming a lie to be truth, and the truth to be a lie - this only is sin. Therefore a Jignasu (curious) person should remove the veil of ignorance and keep on performing his Karm (actions).

कायेन मनसा बुद्धया केवलैरिन्द्रियैरपि।
योगिनः कर्म कुर्वन्ति सङ्गं त्यक्त्वात्मशुद्धये।। 5.11

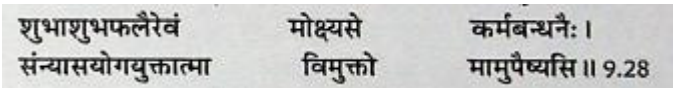
Allow Sankalp (Promise) to drive your actions

Yogis perform actions with body but do not have an attitude of doer-ship, or say that I am the doer. They perform actions with full dedication and concentration, but do not say that I am the doer. They use their intelligence also in their action. But they do not have Krit-itva-abhimaan (identification with doer-ship). They act with their body, determine with their Mann (subtle mind), think with their Buddhi (intelligence); and see, hear etc with their Indriya-gann (sense organs), but they do attach to any action. Then how do they act ? They act with pure Sankalp (conscious choice, decision and intention). All actions should have some Sankalp. The greatest Sankalp is Hemadri-sankalp (promise taken before a religious ritual). The Brahmin priest takes around 45 minutes to perform Hemadri-sankalp. This is also called Maha-sankalp (Mega promise). You also should perform actions – using your body, mind, intelligence and sense organs. But pay attention to what is the sankalp (intention, decision, promise) driving these actions.

What is Samkalp ? Some take sankalp (intention) for fulfillment of all desires, some do it for long disease free life , some others do it for attaining wealth, or to fulfil their duty, or some for Bhagwad-praapti (to attain Absolute Brahm or Ishwar). In fulfilling duty, Krit-ritv (doer-ship) comes into play. And performing actions for Bhagwad-praapti (to attain Absolute Brahm or Ishwar), one thinks that by sadhna (perfection, practice) of Karm (actions), I will attain Bhagwan (Or Ishwar, Brahm). If you pay attention, throughout Bhagwad-Gita scripture, the emphasis is on performing Karm (action).

How to release from all bondages of Action

'मदर्थं कर्म कौन्तेय' Mad-arth (My objective ?) here means whatever action we perform, its fruit should be given to Bhagwan. An action performed with the intention of *submitting* it to Bhagwan is Mad-arth Karm. An action performed with the intention of *attaining* Bhagwan is not Mad-arth Karm. Bhagwan Krishna also promises that He will relieve us of Karm-bandhan (bondage to actions).



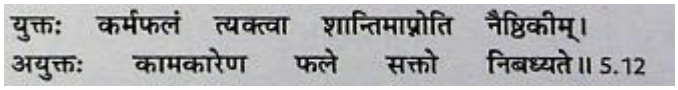
Bhagwan Krishna says that you should perform actions, but don't do them for yourself, but do them for me. If you do so, you will be released from Karm-bandhan (bondage to actions). Bhagwan is essentially saying that He is not affected by Karm-bandhan (bondage to actions), whereas you are. Therefore, it is essential for you to release yourself from Karm-bandhan (bondage to actions). This is the message to be understood from Bhagwad Gita.

'सङ्गं त्यक्त्वा' This means do not attach yourself to action. Take a Snaan (holy dip) in Narmada (holy river in India) if you get a chance, or if you get a chance take it in Ganga (holy river in India). Pray to Shiva, Goddess Durga, Vishnu or Bhagwan Ram. But remember an do not lose sight of the Tatv (essence) that is the basis, substrata of all there is.

There should no Aa-sakti (attachment) to any object of enjoyment, your body. The main Aa-sakti is in one's beliefs. For these beliefs only, people of different Majhab (comunities) fight

among them. The sole reason for this conflict is their attachment to their beliefs and firm stubbornful support for them.

One who has no Aa-sakti (attachment) towards anything, there is no Bandhan (bondage) for him.


युक्तः कर्मफलं त्यक्त्वा शान्तिमाप्नोति नैष्ठिकीम्।
अयुक्तः कामकारेण फले सक्तो निबध्यते॥ 5.12

Be alert that you are not attached to the fruits of your action - 'युक्तः कर्मफलं त्यक्त्वा।

If you do not desire the fruits of your action, you will attain serenity, peace (नैष्ठिकी शान्ति ?)

Some who come to me say – I have no desire but there is lack of Shaanti (Peace, serenity). This is called Vadto-vya-ghat (Conflict of words). One who has no desires, how can he be A-shaant (without peace, serenity) ? If you want to gain Gyaan (True knowledge), attain Ishwar, or obtain an unobtainable material object; then you can be A-shant (without peace, serenity). But if one does not have to attain or obtain anything, there is no reason for him not be Shaant (peaceful, serene).

Pravachan 6

Impartiality and Bias of Bhagwan

As has been said earlier, if Bhagwan does not fulfill the wishes of the one who has surrendered to Him, then why would anyone adopt the path of Bhakti ? In Bhakti, Bhagwan certainly is biased towards the Bhakt (devotee). Bhagwan is impartial towards all, and is biased towards the bhakt. This is the Ishwar-ta (characteristic) of Ishwar. By His Kripa (grace), Bhagwan is motivating us to perform the Karm (action). If some one says that a Mahatma (learned one) who is a Yogi or Sanyasi (Renouncer) has no need to perform actions, this would be not correct. According to Bhagwad Gita, advanced Yogi also perform action. 'योगिनः कर्म कुर्वन्ति।'

Why Action is needed

Besides worldly people, and Saadhak (worshippers, devotees), Yogis also perform actions. But actions performed by Yogis are for the purification of Antah-Karan (Inner conscience). Even animals take a bath. The action are performed not to stain the body further, but to remove the stains already present on the body. No one puts stains on the body, but the stains accidently or otherwise stain the body. And when these stains are on the body, man is forced to perform actions to remove these stains. Whatever Malinta (stains) comes into our life, it is essential to remove these through performing actions. Therefore Sankalp (intention, decision, promise) should be to perform actions to achieve purification of Antah-karan (Inner conscience). Actions should be to achieve purification of Antah-karan (Inner conscience).

To remove stains on body, we put some more stains to help remove it. We apply soap, which is a stain only. However, the stain in the form of soap attracts the previous stain and when we

wash it, both are removed. Similarly, action is performed for purification of Antah-karan (Inner conscience). 'आत्मशुद्धये कर्म कुर्वन्ति।'

Many people come to me and say they wish to have darshan (seeing) of Ishwar, and some say they wish to go in Samadhi (final stage of meditation). Many come wishing to enjoy worldly comforts, but no one expresses a desire for purification of Antah-karan (Inner conscience). In a year, maybe one person comes with this desire.

One's own Malinta (faults in the form of stains) does not trouble one. Only when you are troubled by your faults, and a desire arises to remove those faults, you will be able to perform right actions. The question is why do we perform actions. For the Karm (actions) of body, of Mann (subtle mind) or Buddhi (intellect) ? All these are Karm (actions) only. For this reason, Karm yogis say that Vedantis who think with their intellect perform an action. Thinking with intellect is also a Karm (action). Is thinking and contemplating while sitting not a Karm (Action) ? That is the action of intellect.

Action with Body, Mind and Intellect, and its objective

So some actions are performed only with body, Mann (subtle mind), buddhi (intellect), or speech. And some are performed using all these faculties. Some perform actions only with their Indriyas (sense organs). Irrespective of Karm (action), there is a need to be alert. First of all, the Udeshya (objective) of Karm (action) should be clear. If objective is not clear, where will action lead one to ?

(pg 187)

If your destination of journey in a car is not clear, where will the car take you to ? Similarly, you are performing actions, and your life's journey (in the form of car as a body) is going on. And you should know what is your destination and objective. If you perform actions to obtain and get worldly objects, you should also perform actions to give them. Karm (Actions) are performed to give, not to take. This is only natural that when you start giving, you start receiving. Otherwise how will you give ? If you start sharing your thoughts, and thoughts stop coming to you, how will you give / share your thoughts with others ? As we share our thoughts, more thoughts arise in us. Some times, thoughts that were not there come, and some time exceptional thoughts arise.

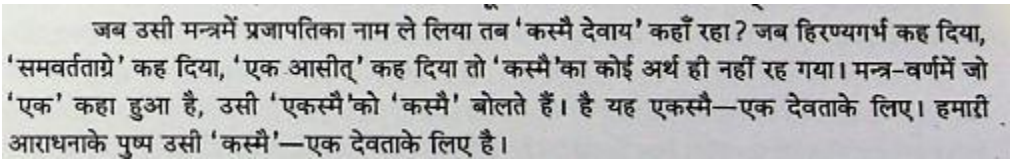
Expanding the scope of Action

If the objective of Karm (actions) is for benefit to oneself only, that objective can be expanded for the benefit of one's family, city, community, society, nation, humanity and whole world; and then connected with Ishwar. If the Sankalp (intenion) of action is for Ishwar, that action will be for all and no one will be excluded. Because Ishwar is Sarv-atma (Self of all). The happiness of Ishwar is the happiness of all, and service of Ishwar is service of all.

यतः प्रवृत्तिर्भूतानां येन सर्वमिदं ततम्।
स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः॥ 18.86

So, you see that whom are you offering your Pooja (worshipping) by your Karm (actions). 'कस्मै देवाय हविषा विधेम।'

Who is the intended recipient of your Havishya (offering) which is the result of your Karm (actions) ? And who is the beneficiary of the actions. Here, "for who" means "For One Devta " i.e. for One Divine being.


जब उसी मन्त्रमें प्रजापतिका नाम ले लिया तब 'कस्मै देवाय' कहाँ रहा? जब हिरण्यगर्भ कह दिया, 'समवर्तताग्रे' कह दिया, 'एक आसीत्' कह दिया तो 'कस्मै'का कोई अर्थ ही नहीं रह गया। मन्त्र-वर्णमें जो 'एक' कहा हुआ है, उसी 'एकस्मै'को 'कस्मै' बोलते हैं। है यह एकस्मै—एक देवताके लिए। हमारी आराधनाके पुष्प उसी 'कस्मै'—एक देवताके लिए है।

Above text has not been translated.

There was a Brahmchari (bachelor). He had 20-25 idols in his temple. He used to offer Chandan-Tilak, flowers etc to all of these idols. I asked him why he had all these idols. He said, he is afraid if any of them becomes angry if he is left out. So this Pooja (worship) is based on fear. Pooja (worship) should be based on love, not fear, and should be of the One that is in all. By worshipping that One, it is automatically done for all. So objective of action is Aatam-shudyay (self-purification). –

'कर्म कुर्वन्ति।' 'योगिनः कुर्वन्ति।' 'योगिनः कर्म कुर्वन्ति।' 'कर्म कुर्वन्ति कस्मै प्रयोजनाय?' 'आत्मशुद्धये।'

Nature of Action of Yogi

Yogis also perform actions. One who can separate the Karm (action) from Gyaan (knowledge) is a Yogi. He is capable of separating the Atma-vastha (self as an essence) from Karm (actions), Karn (instruments of action), Kartaa (doer); and experience the Atma-vastu (self as an essence) as a separate A-sang (unattached) Drishtaa (observer). Yogis perform actions immersing Drishtaa (observer) in Drishya (observed). Why do they perform action ? When they have separated / discriminated the Drishtaa (observed) from Drishya (observed), and are established in their unattached essence, then why do they perform action ? The answer is if they do not perform action, how will the body function.

'न कर्मणा- मनारम्भान्नैष्कर्म्यं पुरुषोऽश्नुते।'

(pg 188)

Why Non- Action is not a Choice ?

Just not performing Karm (Action) does not liberate man from Karm. If you do not perform action, you will be questioned by Ishwar that why you did not perform your duties. If you have a Sevak (helper), and you assign him task, and if he does not perform the assigned task, you hold him accountable, right ? So forget becoming liberated from Karm (Karm-mukt) by not performing Karm, one becomes eligible for appropriate punishment for dereliction of duty. 'न कर्मणामनारम्भात्'-

'न च संन्यासनादेव सिद्धिं समधिगच्छति।' - One does not achieve Siddhi (perfection) by Karm-tyaag (renunciation of Action). One must perform action. 'न हि कश्चित् क्षणमपि जातु तिष्ठत्यकर्मकृत्।' - We can not live for a moment without action. In our body, there are chemicals, material which force us to perform action. कार्यते ह्यवशः कर्म सर्वः प्रकृतिजैर्गुणैः।

If you have Vaasna (desires) in your mind and then do not perform actions, you will be Mithyaa-vadi (illusioned). If you keep your mind free of desires, and perform action in a balanced way you will achieve big commendable results.

Perform Action with Enthusiasm – to purify Antah-karan

'शरीरयात्रापि च ते न प्रसिद्धयेदकर्मणः।' - This means that it is essential that man performs Karm (action). He can not live without Karm. See the way of performing Karm. Do not perform action half-heartedly, or without enthusiasm. Whatever action you perform, do it whole-heartedly and with enthusiasm. If you have strength, use it to full extent to perform action. If you have intelligence, use it to perform action. If you have Anand (happiness), dedicate yourself to action with Anand. Your strength will increase only if you have enthusiasm. So, whatever you do, perform it with full enthusiasm. For completion of your action, keep in mind that you employ all Saadhans (means, resources) available to you in performing the action. That will mean Ishwar will be pleased with your action, you will achieve Antah-karan-shuddhi (purification of inner conscience), and welfare of people. First consider what is the objective of your action you are going to perform- pleasing Ishwar, purification of self, or welfare of people. In reality, these are same in principle, and there is only difference of words.

'स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः।' - So you perform Aaraadhnaa (worship) of Ishwar through your action, you will achieve Siddhi (perfection). Siddhi means to achieve your goal and be successful. The objective of your Karm will be achieved.

How to serve Ishwar ?

The teachings of Bhagwad Gita are amazing here. What is the Swaroop (original form , essence) of Ishwar to who we are asked to perform Aaraadhna (worship) ? One who is Antar-yami (established in the hearts) of all , is regulating all, is Parvartak (….), is ruler; He is the Parmeshwar, offer Seva (service to please) to him. 'येन सर्वमिदं ततम्' - That which appears in all, just as fibre is present in all fabric, that is stuffed in everything – serve him, please him. So how to serve or please Him ? What resources in the form of offerings of Akshat (unbroken rice, signifying unbroken devotion of action), fruit (signifying ….), words (spoken divine words), action are needed. The answer is none of these are needed. Whatever you are doing, offer it to Ishwar. - 'स्वकर्मणा तमभ्यर्च्य।'

Whether you are making fabric, making iron or growing food- do it all to obtain / realize / discover Parmeshwar. All your actions will become means to discover Parmeshwar. How fortunate and happy should we be that we have an opportunity to worship Ishwar, serve all and to purify our Antah-karan (inner conscience). If you maintain the feeling of purity in your Karm (action) and objective, you will have enthusiasm to perform that action.

Action with Strength-Intelligence-Happiness (- Sat-Chit-Anand)

The success of your endeavours is based on your enthusiasm. As enthusiasm increases, the amount of Shaurya-Veerya (courage and strength, effort) increases proportionally. You have infinite strength, infinite courage hidden within you. If you perform your duties with enthusiasm, your strength and courage will increase. If you perform actions without enthusiasm, half-heartedly you will lose strength and courage and will become sad. Therefore perform actions with enthusiasm.

By performing action with enthusiasm, all strength, courage, tools and resources are used. When strength is used, Sat (essence) is deployed, when intelligence is used, Chit (Intelligence) is deployed, and when you experience Anand (happiness), then we give happiness to others. How can an action performed with sadness give joy and Anand (bliss) to others ? Therefore perform actions with happiness, with a smile, spreading Anand (happiness). While performing action, keep an attitude of non-discrimination towards all. Discrimination narrows the scope of Action. Anand (Happiness) gives happiness to self and all others. And Intelligence makes the action Sarvaang-poorn (complete in all forms). Strength pushes action towards the target goal, and full strength is deployed when action is done with enthusiasm.

Action for Atma-shuddhi (Self-purification)

योगिनः कर्म कुर्वन्ति सङ्गं त्यक्त्वात्मशुद्धये।

Yogis perform action for Atam-shuddhi (purification of self). Goswami Tulsidas also describes in RamCharit Maanas the Aatam-shuddhi as :

'निज गिरा पावन करन कारन राम जसु तुलसी कह्यो। For self purification, Tulsi wrote the Glory of Bhagwan Ram.

Shrimad-Bhagwad also says :

'गिरमन्याभिधासतीं सत्कर्तुम्।' - Our Vaani (Voice, thinking) has been polluted by reciting other's name, and is not faithful to one. By choosing other, my tongue has become A-sati (unfaithful). To make it Sati (pure, faithful) I am singing the glory of Bhagwan Shri Krishna. It seems, Goswami Tulsidas is conveying the above message.

So, what should be the objective of our Karm (action) ? To get rid of Kaamnaas (desires) and to purify our Antah-karan (inner conscience), Aatam-shuddhi (purify ourself) and Pavitrata (purity- of thought).

Next, consider the types of our actions.

युक्तः कर्मफलं त्यक्त्वा शान्तिमाप्नोति नैष्ठिकीम्।
अयुक्तः कामकारेण फले सक्तो निबध्यते॥ 5.12

Action for Peace

In simple words, If you want to attain ever-lasting Shanti (peace), you should learn how to perform Karm (actions). It is not only authorities that put you in prison, we ourselves also put ourselves there, i.e. tie ourselves up in a Bandhan (bondage). So if you want to be liberated from the bondage, we should know the right way of action.

Action with Yukti (Strategy, skill)

What is that right way ? It is perform your action with Yukti (skill, strategy). In Bhagwad Gita, Yukt (Skilled) means one who has knowledge of Yukti. You need right practice of waking and sleeping also. If you do not sleep and wake up at right time, you will not be able to perform your actions correctly. If you do not eat properly, you will not be able to perform your actions correctly. You can not perform action on an empty stomach or after over-eating. So to perform actions correctly, It is essential to be Yukta-ahaar-Vihaar (skilled in good eating and living practices).

Yog is skillfulness in Karm (Actions) - -'योगः कर्मसु कौशलम्।'

Features of Good Food

The food should be light on your digestive system, and not cause indigestion, and against your bodily constitution. In Shrimad Bhagwad, three characteristics of food are described. Food should be Pathya (wholesome, beneficial, nutritious, suitable), Pure for the Mann (mind), and easily cooked i.e. one does not have to spend much time in cooking it. In olden times, people used to spend days to prepare delicacies, and it was consumed in five minutes ! Sometimes, people ask me to come to their abode for five minutes forgetting the travel time of two hours. So spending two or three days to prepare food that will be consumed in five minutes is not a good choice. So if you follow the above three instructions from Bahgwad-kaar (writers of Bhagwad), you will be able to perform your actions properly.

Action with Discipline

Now consider Vihaar (practices of living). Whether you consider husband life relationship or going for a walk etc., all need Yuktata (skillfulness). One day you walk ten miles and another day you do not do anything. This is not right and your activities should be disciplined. - युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु।

While you have energy for Karm (actions) you should not give up Karm. One can not give up Karm while having energy for it. Idle people can not take to work easily. Some people move their fingers unknowingly. Similarly, speaking in vain is also a habit. In villages, some people say -Ram Aasre (blessing of Bhagwan Ram). This is just a way of saying. People who hear this laugh at it. The performance of action should be Yukta-yukt (skillful and with strategy), and after due consideration with intelligence.

(pg 191)

'युक्तस्वप्नावबोधस्य'- - This means only if you go to bed, and wake up at right time, you will be able to perform your actions appropriately. Only if your life is disciplined, you will be able to do Karm-yog. One who is undisciplined can not perform his Karm (actions) well.

If you look at subtlety of Karm, you will see it is not required to interfere in other's actions. If you perform your actions well ('स्वकर्मणा तमभ्यर्च्य'), then others will also perform their actions well, and all work will be done in a disciplined way.

Action without Anger

'युक्तःकर्मफलं त्यक्त्वा शान्तिमाप्नोति नैष्ठिकीम्' means to perform Karm (actions) with Yukti (skills, strategy). Acharyas (Learned ones) have interpreted 'Yukt' to mean Ishwar-arpit (surrendered to Ishwar). But in simple language this means that if while performing an action, anything is not in line with your expectation or wishes, do not get angry. Anger spoils the action.

Take this with a simple example. Complex things are for other people. One should learn from simple things instead of learning from complex things. An experienced solicitor was arguing well in court. The opposing solicitor seeing this said something to arouse anger in the first solicitor. And his argument was derailed as a result. In anger he said something inappropriate to the argument. The substance of the case was ignored and he said that he can teach the opposing solicitor for ten years. The judge noted this. So, as a result of anger, the Yog leaves the Karm (action) and man becomes unskilled, and incapable. If you want something very badly, all your attention will be taken up by that object. You will not be attentive to the task at hand, but your attention will be diverted to object of your desire. Your Mann (attention) should be on task at hand. If it is not, the task will not be done well. Therefore,

शक्नोतीहैव यः सोढुं प्राक् शरीरविमोक्षणात्।
कामक्रोधोद्भवं वेगं स युक्तः स सुखी नरः॥ 5.23
युक्तः कर्मफलं त्यक्त्वा शान्तिमाप्नोति नैष्ठिकीम्।

Action without Anger and Desires

One who is Yukt (skilled), with renouncing the fruit of action he can attain ever lasting peace (नैष्ठिकी शान्ति). And one who does not leave his Karm (action) because of Vaasna (desire) and anger. In life irrespective of needs, desires and circumstances one should complete the Karm (action) assigned to him. In Shrimad Bhagwad a story is told as follows. When Bhagwan Varah was rescuing Earth from the deluge of flood, the demon Hiranyaksh challenged Him and insulted Him. If Bhagwan Varah started replying to demon's abuses or started fighting him, His objective would not have been fulfilled. So He ignored his abuses and continued his mission. Once his mission of rescuing the earth was accomplished, He turned around and replied appropriately and fought with the demon. This He did after his mission was accomplished, otherwise fighting would have been in water. There is a place and time to show courage also. First evaluate your own strength, opponent's strength, circumstances and your own supporters. Then, if necessary show your strength. One who starts an action without thinking about his own

capabilities and strengths can not complete the action. So, meaning of Yukt is to be not in control of desires and anger.

'शक्नोतीहैव यः सोढुं प्राक् शरीरविमोक्षणात्'।

This simple principle should be followed all your life, till death. We should remain alert always that we do not perform an inappropriate Karm (action) under influence or control of desires and anger.

Action without Anger, Desires, Greed and Bad Thoughts

In Kashi, a saint used to go for morning bath in Ganges via a road close to red light district. A prostitute there asked the saint every day : "Are you determined in your resolve ? (to not come inside). The saint would not say anything, bow his head and would quietly continue on his path on the Ganges. The two of them had this daily routine. When the saint passed away, then she came and said this saint died without answering my question. The voice came from the corpse that you can now hear the answer to your question. This saint was determined in his resolve. Instead of taking this as a miracle, one should understand the message behind this. Bad thoughts, desires, anger and greed all come into the mind of humans. It is not known where these will leave lead the man. Therefore one should develop and have capability to withstand the force of these – bad thoughts, desires, anger and greed. One who does this is 'Yukt' (capable), and is happy. -'स युक्तः स सुखी नरः।'

Fruit of Action

Perform your Karm as a Yukt (capable) person. If you are doing good action, do not worry about when, where and what will be the result. The result is born of circumstances (Pari-sthiti-janya), there is no need to worry for the result. What is important is whether you are performing a good Karm (action). Certainly, the result will be good. There is a famous verse.

चोरी करे निहाय की, करै सुई का दान।
ऊँचे चढ़िके देखिहैं, केतिक दूर विमान॥

To think repeatedly of the result is not right. We have determined that this action is pure, and suitable for our objective. The prayojan (objective) should be decided and there should be no desire. There is a big difference between objective and desire. It is not right to just do anything. If you are doing right action, performing your duty and your action is with good objective, continue the action. There is no need to pay attention to the result of action.

(pg 193)

Let me share an incident with you. A friend of mine and myself used to perform Gayatri-mantra Jaap (chanting) on rosary bead) together. He used to keep a mirror next to him. After two rounds of Jaap, he would see if glow on his face has increased as a result. The Gayatri-mantra

Jaap increases flow of blood and it's effect is Urdhav-mukhi (rising to the top). The glow on face of ones doing Gayatri-mantra Jaap increases. But it is not necessary to see the effect of this after every two rounds. It is not necessary to pay attention to the result of your action immediately.

From time immemorial, we have been doing all our actions for the world. Now after performing a few rounds of Jaap, we start complaining that the Bhagwan has not appeared, He did not come in my dreams and I have not seen Him. Be patient and do the bhajan (devotional singing, action) with full dedication, then only it will bear result. So, when we are driven by desires (Kaam-kaaren), we are trapped.

शक्नोतीहैव यः सोढुं प्राक् शरीरविमोक्षणात्।
कामक्रोधोद्भवं वेगं स युक्तः स सुखी नरः॥

Reason for Anger, Desire

One thing to bear in mind is that if you get angry or experience a desire , you should not think that you have downfallen or are a failure. Because anger and desire are both so well ingrained in us since a long time. When you are angry, you experience a burning sensation in heart; and when you have a desire, you experience a force to take the heart out of your body. The driving force in desire is Vaat (ayurvedic term for Wind energy). The driving force for anger is Pitta (ayurvedic term for Fire energy).

Goswami Tulsidas has written as follows:

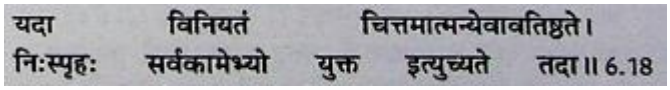
काम वात कफ लोभ अपारा।
क्रोध पित्त नित छाती जारा॥

(The third, Ayurvedic Water energy is the driving force for Greed).

How to counter Anger ?

Anger is Pitta (Fire energy), and burns one's chest. If you feel angry and you have not invited it willingly, then it will go on its own. But once it comes and we become a slave to it, and we dance to its tune, this is not right for us. All the powers of Bhagwan are with us, and we are part and parcel of Ishwar Himself. So if we want, we can stop desire and anger before these become active. 'Shak-noti' means that we should have the ability to counter the forces of desire and anger. There are many ways to tolerate and counter the forces of anger. Be silent, remove yourself from the scene, have a sip of water, impose a predetermined penalty on yourself, chant the name of Ishwar, do not be stubborn to fulfill your desire, respect others wishes – there are many such ways to protect us before anger and desire becomes active, and we can counter the force of desire and anger.

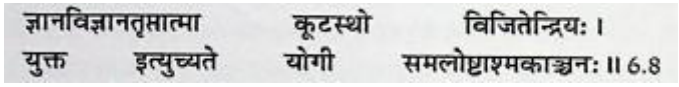
If you stay Yukt (capable, alert), and do not dance to the tune of desires, you will have peace that is Naish-thik (inspired by religious faith) नैष्ठिक. The word Yukt has great significance in Bhagwad Gita.



(pg 194)

Who is Yukt in Gita ?

When we are engaged in our action dispassionately (Nis-prah), then we do not care about the world. Whenever Chitt (mind, faculties) is stable and does not ride the train of desires, it is called Yukt (capable). In Bhagwad Gita, a Siddh (accomplished) man is also called Yukt.



Just as a lover of food is satisfied (Tripti) after enjoying delicious food, a greedy person is contented (Santosh) after getting wealth, and an enjoyment is experienced by conjugal acts of opposite sexes; similarly one who experiences such satisfaction, contentment and enjoyment from Gnyaan-Vignyaan (Absolute Knowledge and Science) is Yukt (Skilled, capable).

One who has no need to imagine change in absolute truth, and his senses are in his control, is Yukt.

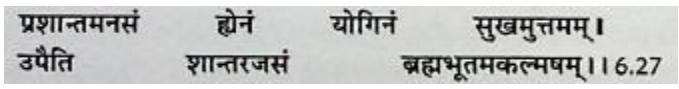
The special feature of one who is contented with Gnyaan-Vignyaan (Absolute Knowledge and Science) is that for him a piece of mud, stone or gold is the same. One who is not looking for contentment in worldly, material objects but is contented in himself is Yukt.

Always bear in mind that Bhagwad Gita repeatedly says that performing Karm is superior to Karm-tyaag (renouncing Karm). 'कर्मयोगो विशिष्यते।'

Now you can ask which one is superior – Samadhi (Meditation), or karm (Action). A Yogi will say Karm is Vi-kshep (distraction), and is outward looking (i.e. involvement in world) and therefore Samadhi is superior. A Sanyasi (Renouncer) will say that Karm is distraction, therefore Karm-Tyaag (renouncing Karm) is superior. But Bhagwad Gita instructs that Karm is superior to Meditation. In Chapter 6, Gita says 'आत्मसंस्थं मनः कृत्वा न किंचिदपि चिन्तयेत्।'

Let your Mann (subtle mind) become Atam-sansth (established in self, merge in self). The sanskrit word Sanstha also means death. Just as a corpse is buried in a Samadhi (funeral stone), similarly bury, merge your Mann (subtle mind) in yourself. Then there will be nothing to worry about.

Who is Param-Yogi (Superior Yogi) ?



You will experience Brahm-bhoot (being Brahm) bliss. Bhagwan Krishna has told Arjun that this is Yog and one who follows this is Yogi. Next, Bhagwan introduces Param-Yogi (Supreme Yogi) to Arjun.

आत्मौपम्येन सर्वत्र समं पश्यति योऽर्जुन।
सुखं वा यदि वा दुःखं स योगी परमो मतः॥ 6.32

He is not in Dhyaan (Meditation), not performing Dhaarnaa (……) , not in Samadhi (culmination of meditative stage). He is just seeing the world, seeing others, seeing Su-kh (comforts, happiness), seeing Du-kh (sadness). 'आत्मौपम्येन पश्यति'- - But he is seeing all to be same as himself.

When we are happy, how do we feel ? We do not like Du-kh, we like Su-kh. But how do we feel when some one else experiences Su-kh and Du-kh ?

The secret of Dharm is that we experience the Su-kh and Du-kh of others just as we experience our own Su-kh and Du-kh.

'न तत् परस्य संदध्यात् प्रतिकूलं यदात्मनः।' This means that we treat others just as we like to be treated. One who performs Karm (action) keeping the Su-kh and Du-kh of others in view. He bears in mind that his own actions do not cause Du-kh to others.

'आत्मौपम्येन'- - Just as we experience Su-kh in favourable circummstances and Du-kh in unfavourable circummstances, others also experience the same. A Param-Yogi does not choose and tries to please or harm on a person to person basis, but in his perspective all are equals.

सुखं वा यदि वा दुःखं स योगी परमो मतः। - Therefore, if one in Samadhi (culmination of meditative stage) is a Yogi, one who performs all actions with equanimity towards all is a Param-Yogi, i.e. his actions ensure that he treats the Su-kh and Du-kh of others as his own.

Therefore, the message of Bhagwati Gita is that Karm-yog is superior than Karm-Sanyaas; Karm is superior then Karm-Tyaag, and Karm with equanimity is superior than Samadhi (culmination of meditative stage).

Bhagwad Gita can be interpreted to be composed in two ways. The Geet (song) sung by Bhagwan. And also as Gita (the scripture) as incarnate Bhagwati (goddess).

Where does Goddess Laxmi (goddess of wealth and prosperity) reside ? On the chest of Bhagwan. And where does Bhagwad Gita reside ? In the Gita Mahatmya (glory of Gita), it says 'गीता में हृदयं पार्थ' i.e. Gita is Bhagwan's heart itself.

So Gita resides in the heart of Bhagwan and Goddess Laxmi resides on the chest of Bhagwan. Bhagwad Gita is the song of Anand (bliss), of Prem (Love) of Bhagwan.

In fact, Gita only resides in one's heart who can sing with equanimity a song of bliss to a warrior in the battlefield, and to humans suffering from Du-kh.

Bhagwan Krishna says that Shrimad is also He Himself.

श्रीमदूर्जितमेव वा। तत्तदेवावगच्छ त्वं मम तेजोंऽशसम्भवम्। 10.41

This Shrimad-Gita is a part of Bhagwan Krishna. Therefore the shelter and acceptance of Bhagwad Gita is beneficial in every respect.

(pg 196)

Pravachan 7

Action with an Objective

How do we attain Shaanti (Peace) ? There are different perspectives to this. Bhagwad Gita shows for man how to achieve peace through self-effort. Bhagwan Krishna says to surrender to Ishwar and with Ishwar's grace only, you will attain peace. Arjun says that he attains peace only by Krishna's Krupa (grace). Similarly, there are different perspectives for same thing.

'युक्तः कर्मफलं त्यक्त्वा'– We should perform action as our duty. Action should have an objective, goal; but we should not be attached to the fruit of the action. Without an objective, even the fool will not get involved in an action. So what objective will be achieved by the action – this should always be kept in view. Those who say Nish-kaam (without desire) think that Nish-kaam means Nish-pra-yojan (without objective). This is not correct.

It is necessary to consider what will be the feelings inside us, and whether that feeling will be good by performing an action. Whether you achieve the objective or not is secondary. But the Phal-Vritti (thoughts of fruits) of action will certainly arise in the Kartaa (doer) of action. The question is what kind of Phan-Vritti do you want. You want hate, laziness, conflict ? Nobody wants these. Our natural want is to get Anand (bliss), and for that to happen expectation is to think of the objective. **Prayojan (Objective) is what sticks to the Antah-karan (inner conscience) of the doer after an action has been performed.**

The form of pure objective is such that as soon as you find or realize it, you feel this should always be with you - 'अवगतं सद् आत्मनि इष्यते'

How Idol worship works

What is the meaning of Nish-kaam (without desire) ? You stand in front of Ishwar with a Nish-kaam (without desire) attitude, and say Paap-o-ham (I am sinful). Say this only in front of Ishwar, not in front of any one else. Now the fruit of this prayer is that you are pardoned for your sins. Whether Ishwar spoke or not is not the objective of this prayer. The objective is that the Vritti (tendency/inclination) arises/germinates in your Antah-karan (inner conscience) for the fact that you are Nish-Paap-o-ham (I am not sinful) in the same degree of faith with which you

said Paap-o-ham (I am sinful). This is the Phal (fruit) of Prateek-o-pasnaa (worship of idol / representative of Ishwar), of Aham-graho-pasnaa (ptocess of identifying with object of worship or meditation). You prayed to Ishwar, and the feeling arose in you that you are Nish-paap (not sinful) now.

The Jeev (Living being, man) says Paap-o-ham (I am sinful), and the drive behind saying so is Ishwar that resides inside the Jeev. The fruit of this is that you have become Nish-paap (not sinful), and no one can renounce this fruit. Therefore, by saying Paap-o-ham (I am sinful), the Siddhi (achievement) is that objective of attaining the feeling of Nish-Paap-o-ham (I am not sinful) has become part of you.

We accepted our Paap (sin) in front of Ishwar, accepted ourself as a sinner, and after this our sin is erased. Now consider if saying Paap-o-ham (I am sinful) is Nish-kaam (without desire), or it is Nish-prayojan (without Objective). It is Nish-kaam in the sense that we do not want anything from Ishwar in return from this, but it has the objective that we are cleansed of Paap-vaasnaas (sinful desires) we have in us. Therefore, if action is performed after due consideration, the Prayojan (objective) of action is certainly achieved, without any doubt. There is no obstacle in Siddhi (achievement) of the Prayojan (objective).

(pg 197)

How Karm Actually gives Result

Whether you believe it or not – Karm follows its own mechanics. If you are violent against somebody, the bad feeling of having done wrong will arise in you. If you quenched somebody's thirst, the good feeling of happiness will arise in you. Its fine if you say that the act of giving water was Nish-kaam (without desire); but what is the feeling of happiness you felt after quenching someone's thirst ? Can you stop that feeling ? This is the rule or mechanics of Karm (action). This has to be examined in its subtlety. All the things are not immediately obvious, and have to be examined deeply to understand them. And at a Adhyatmic (spiritual) level, their benefit and harm has to be examined.

युक्तः कर्मफलं त्यक्त्वा शान्तिमाप्नोति नैष्ठिकीम्। 5.12
तत्प्रसादात् परां शान्तिं स्थानं प्राप्स्यसि शाश्वतम्। 18.62

Karm's Natural form

By our being Sharana-gati (surrendered) to Ishwar, does not mean role of Karm (action) is not there. The only difference is earlier you were doing action through your own effort and carrying it as your own weight on your shoulders, but now it becomes Sahaj (natural). We do Pranayam (breathing exercises) in different forms such as Ujjayi, Poorak, Rechak, Kumbhak etc. And we breathe in, and out – this is the Abhimaan (identification with action, pride). If you have to participate in a drama where you have to act tired, you have to act as if you are out of breath. But what is the form of natural breathing ? It is that there is no need to act intentionally as if you are breathing in and out, and you do not have a feeling of Abhimaan (identification, pride) in that breathing action.

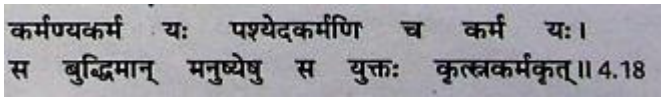
So - 'सहजं कर्म कौन्तेय सदोषमपि न त्यजेत्'। In our lives, just as we breathe naturally (Sahaj), Karm is also performed naturally.

If you perform an action to obtain something, you will have to act as if in a drama or do pranayam exercises. So you have to deliberately perform action. But Swabhavik (natural, innate) actions are done in a Sahaj (natural) way only. Therefore, allow actions to be performed in a natural way without keeping an eye on the fruit of action. Then only you will attain Shanti (peace).

Peace Means Not-Dependent

Shanti can also be artificial. Some people consider peace as a Saadhya (object to be obtained). Today, I obtained this and I am peaceful. Some people feel peaceful after leaving something, and say that after leaving that thing I felt peaceful. It is not right to make your peace dependent on external objects.

There was a saint. The day he consumed rice porridge he used to say that today is peaceful. When there was no rice porridge, he was not peaceful. His peace was dependent on rice porridge. If your Shanti (Peace) is dependent on seeing something, then your peace has become a slave to that sight. Peace must be Swa-adhin (under control of yourself). The peace that is felt after doing something, or after enjoying something, or in someone's company; that will be only temporary. Therefore Saadhak (student of spirituality) does not want peace that is temporary. He wants stable, permanent peace. Stable, Permanent Peace can be achieved only by a Yukt-Purush (Skilled Person). The characteristics of Yukt (Skills) have been discussed earlier. We want to re-emphasise that in Bhagwad Gita, the characteristics of Yukt-Purush (Skilled Person) are of a very high category.


कर्मण्यकर्म यः पश्येदकर्मणि च कर्म यः।
स बुद्धिमान् मनुष्येषु स युक्तः कृत्स्नकर्मकृत्॥ 4.18

(Pg 198)

False Pride of Doership

One who is Krutsn-Karm-Ktut (Completely devoted to performing Karm), he is skilled _ He does all Karm (actions) and is a Yogi. You might say that if he is a Yogi, his intelligence might not be working. He is performing all actions, his intelligence is also sound, and he is also a yogi. Because whatever actions are being performed, the feeling of 'Me' is not there. The one who keeps hold of sleep awareness is not 'Me' and the one that sees the dreams is not 'Me'. The experience of these two states – wakefulness and sleep – is Pratyaksh (direct, with one's own eyes). If we had a choice or control on our dreams, we would never have nightmares willingly. If to sleep was also in our control, we would never suffer from lack of sleep i.e. insomnia. Sleep comes and goes, dreams come and go. Now, are you completely free while awake ? Consider freedom next. Do you want sorrow ? Obviously not. You avoid sorrow when it comes ? Yes, we do. So, inspite of our trying that sorrow does not come, why does it still come ? Certainly

there is a reason behind these on which we have no control. 'अहं करोमीति वृथाभिमानः।' - Therefore the Abhimaan (pride, identification) that I do, is completely false.

Action with Enthusiasm, and with Sat-Chit-Anand (existence-intelligence-bliss) Gives Peace

So if stable, everlasting peace is to be attained, keep performing action. Do not leave Karm (action). But also do not leave Buddhi (intelligence) while performing actions. If you do not perform action, and leave behind Buddhi (intelligence), that will also be unjust. Whatever path you choose to tread on, one should not leave intelligence. बुद्धौ शरणमन्विच्छ कृपणाः फलहेतवः।

Use your Buddhi (intelligence) and perform actions after due deliberation. Perform actions with full enthusiasm, and with full force and strength of your physical abilities. The strength comes from Sataa (existence) Astitv (existence). Deliberation comes from Chitt (intelligence). Enjoy your actions. Do not consider your Karm as a burden and do not perform your actions with sorrow, or as a Du-kh (suffering).

Sat-Chit-Anand (existence-intelligence-bliss) is your Swaroop (essence). Whatever you create, whatever action you perform – in them that Sat-Chit-Anand (existence-intelligence-bliss) should reflect. Immerse yourself in your action, perform your actions as Yukt (skilled). Then only you will attain Shanti (peace).

कर्मण्यकर्म यः पश्येदकर्मणि च कर्म यः।

Action in Inaction

If some one says they will not perform Karm (action), that is not possible. Some times, one gets illusion while sitting idle and says that he is not doing anything. Is sitting idly not Karm ? You made an effort to fold your legs and sat in Aasan (Yogic position, here it means sat idly). You spread your arms or folded them, that is also Karm (action). When you sit upright, you straighten your spine, and lift your head up – are these not actions ? The message here is that when you think I am sitting and have left action, actually you are still engaged in one or other action. Therefore, when you are performing actions without Abhimaan (pride, identification) in that action, you are Mukt (free, not tied to) from that action.

Principle of Performing Karm

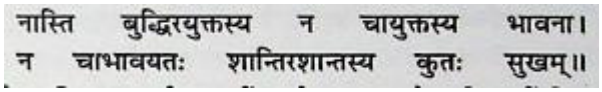
The best definition of Yukt (skilled) is that even while performing Karm, you have no Abhimaan (pride, identification) in that action. To leave action is actually an action, as the act of leaving action can be clearly seen in it. **Therefore, keeping your Swaroop (essence) intact, perform Karm (actions) without leaving action, or intelligence; and without Abhimaan (pride, identification) in that action. This is the principle of performing Karm (action).**

(pg 199)

If you perform action against this principle, that action will tie you, and trap you.

अयुक्तः कामकारेण फले सक्तो निबध्यते।'

Bhagwan does not like unskilled. He condemns unskilled :



How to be Skillful in Action

One who does not lead a proper skillful life can not achieve peace. युक्तिः यस्य अस्ति इति युक्तः - This is called Matv-arthiya (grammatical form) Pratyay (suffix). Yukt (Skilled) means one who has Yukti (skills, strategy). Act with such skill that the bad aspect of action does not touch you, or does not affect you. Perform Karm (Action) and protect yourself from the bad in it. If you act without alertness, sleep or remain awake more than needed, there will certainly be obstacles in the Karm (action). Those who immerse themselves in enjoyments, playful actions, gambling they can not perform Karm as a Yukt (skilled). Unfortunately, these days these activities are happening at a high level in society.

'नास्ति बुद्धिरयुक्तस्य' - One who has no daily routine (schedule of sleeping, waking up, working) considers himself intelligent. Foolishness is considered intelligence. But can a Pramaadi (careless) person be intelligent ? His evening is in the morning. Their behavior is against Prukriti (nature), and its natural order. Just think, if you do not respect the Surya (devta of lght), you will also not respect the devta of Gyan (knowledge). And as a result you will also disrespect the Parmeshwar who resides in yourself. The devta giving knowledge is inside you, and he is so kind that even though you do not see or realize, he gives you Gyan. Therefore it is not intelligent to sleep when the Surya (devta of light) arrives in morning.

Basis of Devotion in Idol

So one might ask what should one who has no Buddhi (intelligence) of his own do. He should perform action based on Shraddha (devotion), and Vishwas (trust). He should follow intelligent people. If one's own intelligence does not work, then base your actions on Bhavnaa (emotions). Buddhi (intelligence) and Bhavnaa (emotions) are different. The intelligence can immediately discriminate the difference between right and wrong. And emotion is based in the object that is received. With intelligence, one can see the Parmatma in an idol, and emotionally perceive the Parmatma through Vishwaas (trust).

The world over, there is no religion which sees the idol as a Swaroop (form) of Parmatma. Those who see idol like that see it only as a Prateek (representation), or with Shraddha (devotion), or for Upaasna (worship) they see idol as a small Prateek (representation) of Parmatma.

In Sanatan philosophy, the idol is a form of the Upaadaan (Ingredient). **Just as clay itself is in the form of a toy of clay, similarly the root Upaadaan (Ingredient) manifest Parmatma itself is in the form of the idol**.

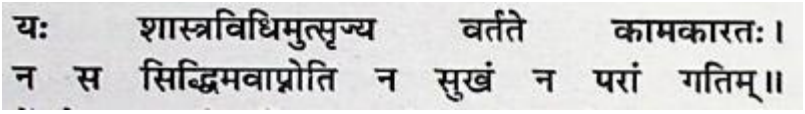
The Peepul tree, from the perspective of a scientist is the collection of certain elements. But for an emotional devotee it is manifest Vasudev (Parmatma). For a Jeevan-mukt (liberated) learned man, Peepul tree is just as your body is. For him Peepul tree is Swaroop (form) of Atma itself. **The Brahm-Gyaani (Knower of Brahm) experiences the whole world as the form of Atma.**

(pg 200)

Skillful Action and Peace

If you are unskilled in your daily routine and in thinking intelligently, you will have no intelligence and no emotions. Then in absence of these, life will be dry. And life in which there is no intelligence it will be dark (without knowledge) and in absence of emotions it will be a dry life. Adhyatmic (Spiritual) Sadhna (path, practices) are not for pleasing others, but it is for the feeling and experience of your Shanti (peace).

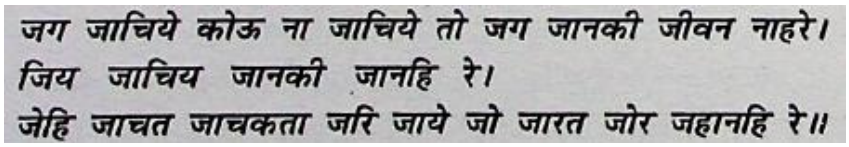
One who is not alert and discriminatory in their Karm (action), but is impulsive; as an unskilled he will behave and live in an uncontrolled way. What will he feel at any time and how he will react is unpredictable. It is not known how his Sanskars (inner tendencies), dreams, imaginations and feelings will play out and what will be his next action. Therefore, one should be Yukt (skilled). And he should not be Kaamkaar (mundane worker) only.


यः शास्त्रविधिमुत्सृज्य वर्तते कामकारतः।
न स सिद्धिमवाप्नोति न सुखं न परां गतिम्॥

Dependence as Attachment

Man shouldnot perform action in an impulsive or unplanned manner. Instead action should be with skill and strategy. Bhagwan does not like A-asakti (attachment). -'फले सक्तो निबध्यते'- One who attaches to the fruit of action, is trapped and tied as a result. The tie is only with the other. We mentioned to Udiya baba about a Saadhu (saint) that his bowels do not clear without having milk. Udiya baba said the saadhu will be in control of someone who gets him milk. He will lose his freedom. And really, he became a slave to a rich man, living in his house, who used to get the saint two litres of milk every day. He had to spend his life as a dependent i.e. slave.

Those who are addicted to drugs and alcohol, they accept the dependence in their life. If they do not get object of their dependence, they will die; if they do not eat food, they will die; if they do not meet a person, they will die. This kind of dependence due to practice is also attachment. Those who have a practice of doing certain things, if they do not do that they feel sad, and suffer. Our Chit (mind) should not attach to anything. You are a part of Nitya (ever-lasting, permanent), Shuddh-Buddh-Mukt (Pure – intelligent – free) Parmatma. You are the Swaroop (essence, form) of Sat-chit-anand (Existence-Intelligence- Bliss). You do not have to become inferior by attaching yourself to anything in the world. If you have to attach yourself to anything, attach yourself to Bhagwan. Goswami Tulsidas says that if you have to ask or beg, ask only for Bhagwan.



"If you leave the world, no one leaves with you. The world will continue as it is, without concern for your life or death.
Live with dignity and self-respect, understanding the nature of the world.
One who begs or pleads loses their self-worth, while one who has strength and determination conquers the world."

This verse emphasizes self-reliance, dignity, and strength, conveying the idea that the world remains indifferent to individual existence and one should lead a life of honor rather than dependence.

[Translator's Note : The above shlok has been translated using Artificial Intelligence (AI) in June 2024]

Attachment to Virtues, Parmatma, Nothing

Do not ask for anything from anyone in the world. If you have to ask, ask only Bhagwan Ram. Because after asking Bhagwan Ram, the tendency to ask changes. It destroys the force of world acting on you. So, if you have to attach, let it be to Bhagwan. First of all, there should not be attachment in our life. And if it has to be there, let it be to Parmatma. If there is a step down from that, then attach to Sad-gunn(virtues, good qualities), even though they also give Du-kh (sorrow).

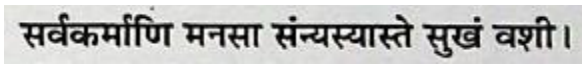
(pg 201)

Attach yourself to Sat-karm (good deeds), Sat-purush (good men). Use A-asakti (attachment) as a medicine. Attachment is not food for Nitya (always), it is a medicine. Attachment to Sat-karm (good deeds), Sat-purush (good men), Sad-bhaav (good emotions), Sad-gunn (virtue, good traits) is actually a form of medicine. But that is also not permanent. Where there is attachment, sorrow is sure to follow.

We see how people attach with good men and at their death cry a lot. We also see how those who attach to performing good deeds suffer when they can not do good deeds. **Attachment actually is a medicinal cure for the disease, but it is not the Sahaj swaroop (simple, natural essential form) for life.**

Aatam-vashi (in control of oneself) is the Key to Happiness

Therefore, one will be dependent on and get tied to whatever one attaches to. He will have to go to whatever and wherever he gets his object of attachment. In Bhagwad Gita, the best way of performing action is explained.



The word Vashi (control) is explained as one who is Aatam-vashi (in control of one self). One whose life is in his control. One whose Indriyas (sense organs), Mann (subtle mind) and Buddhi (intellect) – these three are under his own control.

A wealthy man does not know how to drive his car. When he is ready to go to office but his driver is nowhere to be seen. And he gets restless. He gets angry. Because he is dependent, he will go only when driver will take him.

Rishi Manu says – Swa-vashtaa (self-dependence) is Su-kh (happiness), and Paraa-dhintaa (dependence on others) is Du-kh (sorrow). सर्वं परवशं दु:खं सर्वमात्मवशं सुखम्।' So man should become Aatam-vashi (in control of one self). Aatam-vashi (in control of one self) means Swa-tantra (free, not dependent, not slave of anyone). One should have his Indriyas (sense organs), Mann (subtle mind) and Buddhi (intellect) under his control. Now, what about Karm (action). The answer is one should not be attached to anything, and in reality all action is being done. 'मनसा संन्यस्तं'

Plan for the Day ahead

One should be awake in Braham-muhurat (morning time before sunrise), and contemplate on Dharm (one's duty). What business and tasks are to do done today. 'कायक्लेशांश्च' - One should consider what causes problems to our body, and what food is suitable for one. This should be considered in morning. Similarly, one should contemplate on how money is to be earned and what good deeds are to be done on the day – all this should be thought of in the morning. All these actions – good deeds, consume food suitable for your body, avoid reasons that cause Du-kh (sorrow), and use means to avoid disease – are not Sa-kaam (Actions with desire for fruit of actions). If body is healthy and well, all the rest will be good too. 'शरीरमाद्यं खलु धर्मसाधनम्।'

It is essential for man to be Vashi (in control of self). Only chanting on rosary is not the best practice in life. Chanting on rosary is good. Very good. Even if you dress inappropriately, it is more important that you do not forget the essence of a Adhyatmic (spiritual) person.

(pg 202)

Entrust to Parmeshwar

Sit with a peaceful mind and bear in Mann (subtle mind) the task to be completed, and establish Mann in the motivation of Parmatma. It means establish your action, duty in Mann; and Nayast (establish) your Mann in Parmatma. The word Nayast means entrust. Nowadays, trusts are called Nyaas (Entrusted). Saint Kabir, in reference to this entrusting, says :

दास कबीर जतन सों ओढ़ी
ज्यों की त्यों धरि दीनि चदरिया।

This means when you entrust your life to Parmatma, instead of bearing it yourself it will conduct well, and you will have satisfaction that you have left the conduct of your life in capable hands.

It means that besides your Mann, you entrust all of your life to Parmatma and you are rid of the burden of all by entrusting sincerely by your Mann and resolution. Then, let everything happen in a Sahaj (simple, natural) way.

यह छर भार तासु तुलसी जग जाको दास कहैं।

Tulsidasji asks do we carry the burden of these temporary, destructible material things on our head ? He says, No. This burden is carried by and is the responsibility of the one Parmeshwar, in whose service we all are.

Prakruti (Man's Nature) is Adhyatmic

There are three drishtis (Perspectives) – Adhyatmic (Spiritual), Adhi-devic (Divine) and Adhi-bhoutik (Worldly). Prukriti (Nature) is also Adhyatmic (Spiritual), it is not Adhi-bhoutik (Worldly). Ordinary people do not know this. To surrender to Parmeshwar is Adhi-devic (Divine). To be liberated with the bhaav (feeling) of Nitya (ever-lasting, permanent), Shuddh-Buddh-Mukt (Pure – intelligent – free) is Adhyatmic (Spiritual). The Prakruti (nature) of doing things should be genuine. We adopt bad habits and then say this is my nature, my Prakruti (nature). The bad and spoilt habits are not Prakruti. The man's body is not Prakruti. Indriyas (Sense organs) are not Prakruti. These (body and Sense organs) are Vikaar (deformations, disorders) of Prakruti. Mann (subtle mind) is also not Prakruti.

Prakruti is Sahaj (simple, natural) Avasthaan (resting place) of this world. That which is subtler than the Antah-karan (Inner conscience) is actually not Adhi-bhoutik (Worldly), but is Adhyatmic (Spiritual).

Prakruti (Nature) is Saakshi (witness) at the root cause of gross body, where Ishwar is. **Karm (action) done by Prakruti (Nature) is sahaj (simple, natural) and Karm (action) done by Ishwar is a Vardaan (boon).** The action that is in Sahaj (natural) form has no burden or weight.

(pg 203)

Reason for Sorrow

'मनसा संन्यस्तं' means that first you understand this and then live with all the Anand (bliss, happiness). There is no Du-kh (sorrow) in the world. All the sorrows that you perceive are actually creations of Mann (subtle mind). You are attached to and holding on to something that is causing you sorrow. Poor man thinks that if we produce so much, he will be happy. He thinks that if he gets to eat specific food, he will be happy. We hear news of suffering in news and we also think of the suffering. But if we think seriously and deeply about it, that Du-kh (sorrow) has no basis. Mostly people are sad that we are not getting good food to eat. But, if they have no food, how are they alive ? They say, earlier we used to eat wheat bread, but are now forced to have millet bread. Some others say we want to wear silk, but have only cotton clothes. So these people are not sad because of lack of food or clothes, but are sad because they do not get what they want. In reality Du-kh (sorr ow) is not from body or from object. But it is because of our Aa-grah-Dura-grah (wrong and unjustified demands) for certain objects in our Mann (subtle

mind). This is the reason for our Du-kh (sorrow). In this way, we have invited Du-kh to ourselves and removed Su-kh (happiness) far from ourselves. This imaginary feeling of Su-kh and Du-kh has been created and given birth by us only.

In Vrindavan, there was a Panditji (priest). He used to take care of the library. His name was TulsiRamji. He used to get thirty rupees for his family expenses. He somehow managed his food, but without any vegetables and survived on either bread or rice. He used to dance with joy, and thanked Bhagwan profusely, when we gifted him some vegetables as then he could have a healthy full meal. On the other hand I know some people who when they profited two lakhs rupees, used to be sad that it is not four lakhs. This was a big loss for them. Is this Du-kh (sorrow) ?

Bhagwan has given us eyes, nose, tongue, ears, a heart, brains, a body. A Mann (subtle mind), and Buddhi (intelligence). If this not sufficient to make us contented, then how will we get contentment ?

So, one who is Vashi (in control of self), lives with a disciplined and life in a controlled manner he lives happily, eats happily. -'सुखमास्ते सुखं भुंक्ते, सुखमायाति सुखं याति च'-

नवद्वारे पुरे देही नैव कुर्वन् न कारयन्।

This body is like a village, a city and has doors. While inhabiting this body we have to be “Neither acting nor causing others to act". (This phrase refers to a state of being where one is detached from actions and their consequences, embodying a sense of non-doership or neutrality.)

In doing so, there is no burden on anyone. If you contemplate our Swaroop (essence of self), you will see that all is happening in a Sahaj (simple, natural) manner – such as timely sunrise, sunset, moonrise, coming and leaving of Chetna (consciousness) in the body.

When we find faults with the things happening at the will of Ishwar, and expect a different outcome from the actual outcome; we experience Du-kh (sorrow).

Acceptance and Action

Whatever is happening with the will of Ishwar, keep accepting that; and whatever we are doing we do with full alertness, and do not cause harm to any one deliberately. Then there is no reason for Du-kh (sorrow).

न कर्तृत्वं न कर्माणि लोकस्य सृजति प्रभुः।
न कर्मफलसंयोगं स्वभावस्तु प्रवर्तते॥ 5.14
नादत्ते कस्यचित् पापं न चैव सुकृतं विभुः।
अज्ञानेनावृतं ज्ञानं तेन मुह्यन्ति जन्तवः॥ 5.15
न मां कर्माणि लिम्पन्ति न मे कर्मफले स्पृहा।
इति मां योऽभिज़ानाति कर्मभिर्न स बध्यते॥

(pg 204)

Dutiful Action without Doer-ship

In these verses Bhagwan is saying that whatever actions are being performed by me (Bhagwan) do not make me a Kartaa (doer) and these actions do not attach to me. I have no desire, craving, covetousness, longing for the fruit of action. Action is for the sake of action. By this Bhagwan's message for us is that we do actions that we assume to be good, for the welfare of society. When we can not be without performing actions, it is our Dharm (duty) to do righteous actions. We are not interested in the outcome of our actions – whether we get the fruit of our action or not, or someone else gets it.

If we clean a road and our enemy benefits from it, does it matter. The fact that our enemy benefits from a clean road should give us more pleasure. We are contented in the fact that we did the right action. We have no desire for the fruit of action.

We played flute. On hearing the music of flute we are not concerned by whether our friend is happy or our enemy is happy. Our concern is that we spread happiness in the world by playing flute and performed our Dharm (duty). The reason for having no desire, craving, covetousness, longing for the fruit of action is that I am not a Kartaa (doer) or a Bhoktaa (enjoyer) of action.

The message in above verse from Bhagwan is that I play flute, but it is not my concern as to how far the music of flute travel. That sweet sound vibrates in the world, echoes in the skies, causes growth of plants, pleases birds and animals, pleases Gopis – that's why I play the flute. I have no Abhimaan (pride, identification) in the act of playing the flute. This is my real Swaroop (essence of self). And one who knows this does not get trapped or tied to Karm (action).

Liberation by knowing Bhagwan: As A-Kartaa (non-doer) and A-bhoktaa (non-enjoyer)

A devotee asked me the above has been said by Bhagwan for Himself, this is not for us humans. Why do you repeat this over and over again ?

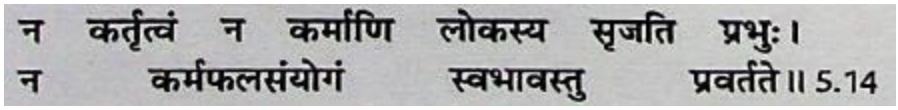
We have to understand that this is a message for all of us.

'इति मां योऽभिजानाति कर्मभिर्न स बध्यते' - This means one who knows Me (Bhagwan) does not get trapped or bound in Karm-bandhan (bond of actions). He also is not Kartaa-bhoktaa (doer – enjoyer), just as Bhagwan Himself.

This means that one who knows Shri Krishna as A-Kartaa (non-doer) and A-bhoktaa (non-enjoyer), he himself also becomes A-Kartaa (non-doer) and A-bhoktaa (non-enjoyer). One who knows this also does not get trapped or bound in Karm (bond of actions), or in Bhog (enjoyment).

Now one may ask how just by knowing that he is generous, non-doer, non-enjoyer; do we become generous, non-doer, non-enjoyer. There must be a relationship between us and Bhagwan which makes Bhagwan's Gunn (virtues) appear in us. But if in essence we and Bhagwan were not the same, this would not apply. In reality, in essence we and Bhagwan are

the same. Therefore when Bhagwan says that Karm do not attach to me and I have no desire for the fruit of action; this applies not only to Bhagwan but also to us, humans. And this has been clarified in the verse below :


न कर्तृत्वं न कर्माणि लोकस्य सृजति प्रभुः।
न कर्मफलसंयोगं स्वभावस्तु प्रवर्तते॥ 5.14

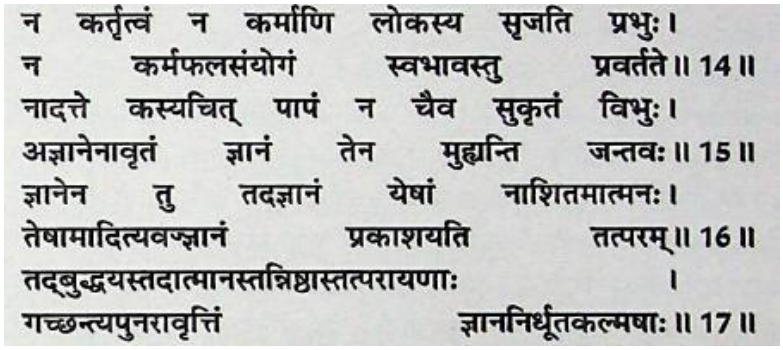
Ishwar has not made any living being as a doer or enjoyer. Ishwar also did not make Karm or fruit of action. That is only *our* Swa-bhaav (intrinsic nature, disposition). We attach ourselves to Karm depending on our Vaasnaa (desires) and likes.

Shri Krishna has explained a very beautiful way of relieving ourselves of the Karm-bandhan (bond of action) – you pay attention to this.

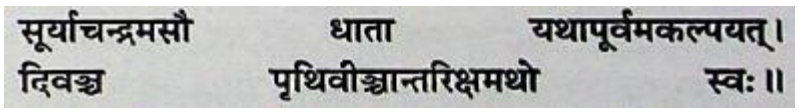
Pravachan 8

(pg 205)

Atma is Gynan-Jyoti (Light of knowledge), Avinashi (non-destructible), and it does not entangle in any way with Karm (Action) – To tell us this, Bhagwan says :

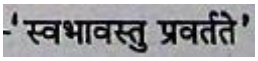

न कर्तृत्वं न कर्माणि लोकस्य सृजति प्रभुः।
न कर्मफलसंयोगं स्वभावस्तु प्रवर्तते॥ 14॥
नादत्ते कस्यचित् पापं न चैव सुकृतं विभुः।
अज्ञानेनावृतं ज्ञानं तेन मुह्यन्ति जन्तवः॥ 15॥
ज्ञानेन तु तदज्ञानं येषां नाशितमात्मनः।
तेषामादित्यवज्ज्ञानं प्रकाशयति तत्परम्॥ 16॥
तद्बुद्धयस्तदात्मानस्तन्निष्ठास्तत्परायणाः।
गच्छन्त्यपुनरावृत्तिं ज्ञाननिर्धूतकल्मषाः॥ 17॥

The meaning of first shlok above was discussed yesterday that Parmeshwar does not make anyone into a Kartaa (doer), does not create the Karm (action) of anyone, and does not attach the Karm-phal (fruit of action) to anyone. The Swa-bhaav (intrinsic nature, disposition) is becoming Pra-vrat (manifest). People ask that when did Ishwar create the Srishti (world). Where did Ishwar create Srishti ? What did Ishwar crate first ? The answer in Vedic Dharm (tradition) is that anything when made is not visible, only the seed is found. No one knows when the first buffalo was born. What is seen is only production of a buffalo from another. When a seed is there, it germinates. Therefore, the world is born of the pre-existing seeds and ever existing traditions. Ishwar does not create Srishti (Universe, world) without seed.


सूर्याचन्द्रमसौ धाता यथापूर्वमकल्पयत्।
दिवञ्च पृथिवीञ्चान्तरिक्षमथो स्वः॥

Some one may ask why Ishwar does not create Srishti in an independent manner. He is Sarv-shaktimaan (omni-powerful, so Ishwar could have created Srishti according to his own liking. The answer to this is that if Ishwar had created Srishti according to His own whims, without any Nimitt (objective), how would He make one Sukhi (happy) and another one Dukhi (sorrowful). How would one be a vulture, and another one a cow. If Ishwar created Srishti with one big, and another small, one happy and another sorrowful, He would be seen as favouring one section and biased against another section. There must be a Nimitt (objective) for creation of Srishti. But it is not like that. The flow of Srishti (universe. World, creation) is flowing continuously from ever-lasting tradition and all people are living out their own Swa-bhaav (intrinsic nature).

Sanskar and Swa-bhaav (Culture andIntrinsic nature)

The flower of Kumudini emerges from Kumudini plant and blossoms in the night when moon emerges. The lotus flower emerges from Lotus plant and blossoms when sun rises. No one has created the Krut-tatv (doership) in those two. 

- This is manifestation of Swa-bhaav (intrinsic nature).

(pg 206)

Bhagwan Krishna says that the karm (actions) of the four Varns (classes) – Brahmin, Kshatriya, Vaishya, Shudra (Learned, Warriors, Traders and Workers) is born of their Swa-bhaav (intrinsic nature), and they perform actions according to their own Swa-bhaav (intrinsic nature).

Shri Ramanuja acharya has explained the meaning of Swa-bhaav as the collection of Sanskar (impressions of culture, traditions) that is from the practice of same actions over many births.That collection of Sannskar results in Swa-bhaav (intrinsic nature) and then man performs Karm (action) in line with the Swa-bhaav.

Creation of Pru-kriti (Nature) and Jeev (Living)

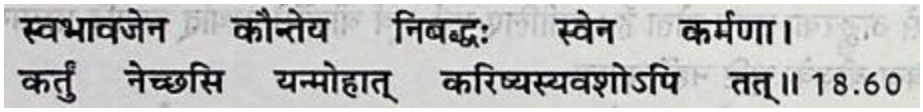
Now, let me tell you something from Sankhya-darshan (Philosophy of Sankhya). We have a number of schools of philosophy and establish seprate principles. According to Sankhya philosophy, whatever is in the world is created in two different ways. One is made from the Swa-bhaav (intrinsic nature) of Pru-kriti (Nature) – for example, Aakash, Vayu, Agni, Jal, Prithvi (Space, Air, Fire, Water, Earth), man, woman etc. But the relation between these, mine and yours – this is not made by Nature. In Nature, there are trees. Which bird likes which tree, on which tree a bird makes it nest and sits on which tree is not determined by Pru-kriti (Nature) and bears no relation to Nature. This is the liking of bird.

Therefore, all the relationships of liking, and creation of Gunns (characteristics, traits) – are not creations of Pru-kriti (Nature). Then who made these ?

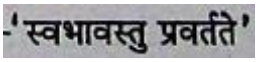
These are made based on A-vivek (lack of intellect and discrimination). There are two traditions – one is Pru-krit Parampara (Tradition of Nature), and the second is Maushya-Krit parampara (Tradition of Creation of Man), also called Jeev-Krut Parampara (Tradition of Creation of Living). Jeev (man) has assumed of its own accord that this is mine and this is yours. Prau-kriti created

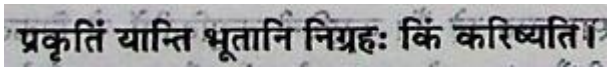
gold, silver, birds and animals but did not create the discrimination of mine and yours. The concept of mine and yours, and Sukh-dukh (happiness and sorrow) born of this concept of mine and yours is not there in manifest universe; this is Jeev-krut (created by living / man). The Srishti (world) is created according to Parampara (traditions) based on Swa-bhaav (intrinsic nature), and man creates relation with objects and then is Vivash (forced, without control of self).

Intrinsic Nature and Actions


स्वभावजेन कौन्तेय निबद्धः स्वेन कर्मणा।
कर्तुं नेच्छसि यन्मोहात् करिष्यस्यवशोऽपि तत्॥ 18.60

The man entraps himself in such a way by Swa-bhaav (intrinsic nature) that if he criticizes one, he will also criticize another. One who has a practice of praising one, will also praise another. He will be forced to criticize if he has a Swa-bhaav (intrinsic nature) through Abh-yaas (practice) of criticizing. Regardless of where he is, he will always find one to praise or criticize, as the case may be.

A gentleman had a row with some one daily. All his family went on a sightseeing tour one day, and I was left alone with him. There was no one left for him to fight with, and he was younger than me. Still, he argued with me. When he was out of control, I told him 'Today I am the only one around, so please spare me this argument. This is the importance of Swa-bhaav (intrinsic nature). 
'स्वभावस्तु प्रवर्तते' means :


प्रकृतिं यान्ति भूतानि निग्रहः किं करिष्यति।

Man performs Karm (action) according to whatever becomes Swa-bhaav (intrinsic nature) of man. If there is no one around, he will call a tree also good or bad. He will raise one, and criticize another. He is compelled to do it.

(pg 207)

If there is electricity and a copper wire, electricity will run through the wire. This is the intrinsic nature of copper wire. But whether machine working on the electricity – a fan or a heater – heats or cools is not the nature of electricity, but in the Swa-bhaav (nature) of the machine. To heat or cool is the nature of the machine, and the functioning of machine is controlled by electricity ie Satta (existence) of Parmatma. Therefore, certainly the world functions and is controlled by the Satta (existence) , Prakash (energy, light) of Parmatma.

Ishwar-shrishti (Creation by Ishwar) and Jeev-shrishti (Creation by Jeev ie Man)

It is perceived that Vishwa (world, universe) exists, but everyone has only expressed their own Swa-bhaav (intrinsic nature).

In an episode in Shrimad Bhagwad, Shri Krishna had to keep silent and accept defeat. He was not defeated in actions, but was defeated in argument. When Krihsna was dancing on Serent Kaliya's head, he asked Bhagwan – did You create this Gunn-mayi Shrishti (World with certain traits) ? Did You create the Serpent species ? Did You give it a form, energy, strength, intrinsic nature ? The Bhagwan says Yes to all these questions. The serpent then asks how our poisonous Tamo-gunni (low category trait) Swa-bhaav (intrinsic nature) was created? Why blame us ? 'अनुग्रहं निग्रहं वा मन्यसे तद्विधेहि नः।' Whether you are graceful to us or not, we will play out our Swa-bhaav (intrinsic nature). Then Bhagwan Krishna smiled and asked Serpent Kaliya to not live in Yamuna river. Bhagwan did not destroy his poison or his capacity to bite. He just gave him a safe place to live and mae the serpent fearless. Therefore, in the Srishti (world) created by Pru-kriti, by Ishwar; the Pru-kriti and Ishwar are not at fault and to blame.

The Vi-kaar (disorder) comes when we do not put our Swa-bhaav to proper use. Ishwar created man and woman, but the relation of husband and wife is established by man. And their Sukh-Dukh (happiness and sorrow) depends on how they carry on with their relationship.

Ishwar-shrishti (Creation by Ishwar) and Jeev-shrishti (Creation by Jeev ie Man) is described in Vedanta and Panch-dashi. Ishwar-shrishti (Creation by Ishwar) creates material objects, and Jeev-shrishti (Creation by Jeev ie Man) creates relationships of mine and yours. Ishwar-shrishti (Creation by Ishwar) does not cause any Du-kh (sorrow) to anyone; and in Jeev-shrishti (Creation by Jeev ie Man) Du-kh (sorrow) emerges. Because Jeev (man) is not skilled and he is not skilled in his Karm (actions).

Reason for happiness and Sorrow

In view of above, now consider if the Du-kj (sorrow) in your life is given by Ishwar. Is it caused by Pru-kriti ? 'प्रज्ञापराध एषः' - somewhere there is a mistake in understanding, because of which we cause Du-kh (sorrow) and receive Du-kh. At the time we experience Du-kh (sorrow), we should not try to destroy the Nimitt (reason) for Du-kh, we should work on improving our Mann (subtle mind, thinking), because that is what experiences and perceives Du-kh. If there is no problem with our Mann (subtle mind), then there is no reason for Du-kh (sorrow).

Du-kh is Mannas (born of Mann – subtle mind). When we experience du-kh, it is only in Mann. Whether one is hit, one is treated unfairly, loses money, experiences birth or death, or has his house burnt; in all these only Mann (subtle mind) is du-khi (sorrowful).

If you want to become sweet, you will have to make to your Mann sweet. The Srishti (world) is as it is. Whatever you see in Srishti, make your Mann (subtle mind) sweet.

Spiritual Progress

The meaning of Adhyatmic (spiritual) progress is to make your Mann (subtle mind) Madhur (sweet, pleasant), Prakash-maya (full of light).

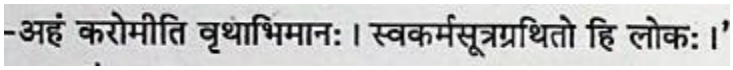
Ishwar does not create Ghat-pat-adi (material objects). I am the creator of material objects – this feeling also is not created by Ishwar. I am the San-yogi (receiver) of Karm-phal (fruit of action), I am Sukhi, I am Dukhi – these feelings are also not created by Ishwar.

Ishwar is not kartaa (doer), Karayita (caus of action), Bhokta (enjoyer) or Bhoja-yita (cause of enjoyment). Ishwar is Nitya-Shuddh-Bhuddh-Mukt (Omni-present, pure, Omniscient, Liberated) Brahm.

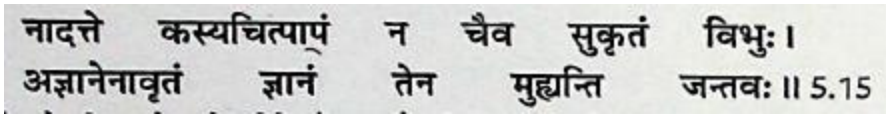
(pg 208)

Maya is Mann (Subtle Mind)

If we wish to give something to Ishwar, what to give ? This feeling of give and take is also perceived only till man does not reach a higher and serious level of experiencing. If I share my experience, it is that where there is no giver also, there also receives what one deserves. Where is no one causing hurt or sorrow, then also in disturbed sleep one's Mann (subtle mind) imagines sorrow; and where there is no one causing happiness, one can experience a flow of happiness in Mann (subtle mind). What is to come will come, and what is to go will go.



- This identification that I am the doer is an illusion.



Sometimes, one goes hungry inspite of some one being there who feeds you lovingly. And where there is no one willing to feed you lovingly, you eat well. The Abhimaan (pride) of both givan and receiver is not appropriate. That is all Mithya (illusion).

In tradition of Shaankar Siddhanta (philosophy), the word Swa-bhaav (intrinsic nature) means indescribable Maya (illsion), A-vidya (ignorance, lack of Gyan – knowledge), Pru-kriti (Nature). In the Shree Ramanuja Acharya philosophy, Swa-bhaav (intrinsic nature) is collection of Karmas (actions) over many births, and is already made. A learned Mahatma when he was happy told me once that we should not agitate when we hear about Maya (illsion). Maya (illaion) only means Mann (subtle mind). This world is Maya (illusion) means that this world is a creation of our Mann (subtle mind). This friend, enemy, sorrow, happiness - all these are creations of our Mann (subtle mind) only -

Srishti (world) as a Creation of Mann (Subtle mind)

Shastras also say that Srishti (world) is made from Maya (illusion). Mahatma told me as a boon when he was pleased with me that all this is a play of Mann (subtle mind) only. If some one is happy when he receives a riches in the form of large amount of gold, some one else is happy when he leaves the riches or gold. The one who leaves gold can not imagine or understand why one who receives it is happy. Similarly, one who is happy when he receives riches can not understand how one can be happy when doing Tyaag (giving up) Therefore, instead of getting

involved in Abhimaan (pride), one should experience Anubhav (feeling) and believe that everyone is behaving according to their Swa-bhaav (intrinsic nature). -'स्वभावस्तु प्रवर्तते।' - Swa-bhaav (intrinsic nature) only compels all to conduct and behave in a certain way.

At the beginning of Chapter eight in Bhagwad Gita, Arjuna asks Bhagwan Krishna – What is Adhyatam (Spirituality)? -'किमध्यात्मम्'-. In answer to this, Bhagwan says -'स्वभावोऽध्यात्ममुच्यते'- Swa-bhaav (intrinsic nature) only is called Adhyatam (Spirituality).

So Adhyatam (spirituality) means Swa-bhaav (intrinsic nature). Then what does Swa-bhaav (intrinsic nature) mean ? Because we do not know and remember the meaning of these Sanskrit words, we do not understand these words. So आत्मनि शरीरे इति अध्यात्मं' - it means what lives in the body, that is called Adhyatam (spirituality). In our body there are Mano-Vritti (tendencies of subtle mind) which results in Abhimaan (pride) that we did this, made this, suffered, enjoyed etc. -'स्वभावस्तु प्रवर्तते।' means our Mann (subtle mind) only creates the playful drama of this world. All is well in the world for one whose Mann (subtle mind) is well.

(pg 209)

Prabhu and Vibhu

The four shloks presented today in the beginning has two words that need explanation – One is "Prabhu" and second is "Vibhu". Even though these are both names used for Parmatma, if one has to differentiate between the two, we can say that Prabhu did not create Karm (action), Karm-phal (fruit of action), Karm-sanyog (union or attachment to action). The Shrishti (world) is not Ishwar-Krut (Creation by Ishwar). And nothing has a relation with the Vibhu. Vibhu means Omnipresent Aatma. 'विभवति इति विभुः' - One that remains the same in all objects.

'विविधेषु भवति इति विभुः, विशिष्टं भवति इति विभुः

- One that is one is all, that is Vibhi. The Paap (sins) or Punya (virtue) do not affect Vibhu. Vibhu is neither Paapi(sinful), nor Punyatma (Virtuous). Aatma is Nitya-Shuddh-Buddh-Mukt ((Omni-present,pure, Omniscient, Liberated).

If you believe and accept from Bhagwad Gita that Aatma is not born and never dies -'न जायते म्रियते वा कदाचित्'-. If Aatma is not born and never dies, then how will you accept its relation with Karm (action). If you accept the relation of Aatma with Karm, then you will also have to accept that Aatma takes birth and also dies. What takes birth and dies according to Karm (action) is the physical body. Mann (subtle mind) is active, and sometimes inactive. However, Aatma does not have difference of Satya (truth) and Mithya (illusion, not true). Aatma remains the same, ever unchanged.

How Abhimaan (Pride) works

If you have Abhimaan (pride, identification with) of being Punya-aantma (Virtuous), then you will have to also have Abhimaan of being a sinner. And if you have Abhimaan (pride, identification with) of being a sinner, then you will have to also have Abhimaan of being a Punya-aantma (Virtuous). So, you have to get rid of Abhimaan (pride, identification with).

Abhimaan (pride, identification with) manifests not only with Vaani (spoken words) or with Karm (actions). In Mann (subtle mind) also, there should not be Vritti (tendency) of Abhimaan.

To have Abhimaan means to belittle yourself and perceive yourself as Pari-Chinn (divided, unconnected). The Maan, that has prefix Abhi (in Abhi-maan) means measure. The Abhimaan (identification) is with the body that measures six feet, and weights seventy kilograms. Identifying yourself with the height, weight, age etc is Abhimaan. When you rid yourself of these identification measures, and perceive yourself as Vibhu that is pure Aatma, then you will not attach with Karm (action).

न जायते म्रियते वा कदाचिन्नायं भूत्वा भविता वा न भूयः।

Just as sun moves in the sky giving sunlight, and moon moves in the sky giving moonlight, and they do not have pride of giving sunlight and moonlight, similarly life of man should be Nir-Abhimaan (without pride and identification). The life of Man is similar to sun and moon. Therefore Veds say : 'स्वस्ति पन्थानमनुचरेम सूर्याचन्द्रमसाविव।'

We should live in the Srishti (world) just as the sun and moon do. Let the Prakash (light) that emanates from us illuminate the world. Let the Anand (bliss) that emanates from our Aatma (consciousness) spread happiness in the world. But at the same time do not identify as being a giver or a taker of these. Let the Sahaj (simple, natural) Swa-bhaav (essence of being) manifest itself.

नादत्ते कस्यचित् पापं न चैव सुकृतं विभुः।
अज्ञानेनावृतं ज्ञानं तेन मुह्यन्ति जन्तवः॥ 5.15

(pg 210)

Reason for Du-kh (sorrow, suffering)

The question then arises that if man is so Prakash-vaan (full of light and knowledge, Aatma itself) and Anand-maya (full of bliss), then why is he Du-khi (sorrowful, suffering) in the world. Ishwar did not cause suffering, Aatma is not sorrowful, Pru-kriti does not cause sorrow. Then where does the Du-kh (sorrow) originate from? The answer is there is darkness of ignorance. The darkness is not solid, has no weight, length or breadth. It has no age also. It disappears when there is light of knowledge. Darkness keeps moving in fear of light. There is no place for darkness, and certainly resides in Agyaan (ignorance). 'अज्ञानेनावृतं ज्ञानं।'

Therefore, Veds say - 'नीहारेण प्रावृता जल्प्या असुतृपाः चरन्ति'. This means that there is a fog that has covered the Buddhi (intellect) of man. People are very skilled in only talking. They do not have the skill of relieving themselves of Du-kh (suffering).

'असुतृपाश्चरन्ति' - This means they are busy in satisfying their Indriyas (sense organs), and in doing so they have become slaves of Karm. They do not see and perceive their Swa-roop (original essence of form).

The reason for Du-kh (suffering) is Agyaan (ignorance). If you ask a Vedanti (folloiwer of Vedanta- a school of philosophy) to define A-gyaan, his definition will take years for you to understand. According to Vedanta's definition of A-gyaan, what is Anaadi (without beginning), Bhaav-roop (with form), Gyaan-nivartiya (one that removes Gyaan), A-nir-vachniya (one that can not be described) A-gyaan. To understand it is very difficult.

-'भ्रमोपादानत्वं अज्ञानत्वं ज्ञाननिवर्त्यत्वं अज्ञानत्वं'

According to Vedanta's definition of A-gyaan, it is the Upa-daan (ingredient) reason of Bhram (illusion). (Note that Bhram is different from Brahm). One that is removed when there is Gyann (knowledge), is A-gyaan (ignorance). To define A-gyaan (ignorance) like this, you will face difficulty in understanding.

But this can be easily understood as Na-samajhi (lack of judiciousness). When you say, I did this – this is also A-gyaan. A-gyaan (ignorance) is Bhav-roop (in the form of emotion) and covers Gyaan (knowledge). This means 'lack of judiciousness' has covered our Swa-roop (essence of form).

Sat-Chit-Anand (Existence – Consciousness – Bliss)

The result of this is that man is no longer man, but just a living being. Just as a worm is crying in the mud, similarly man is due to lack of judiciousness crying in the whirlpool of Suck and Du-kh (happiness and suffering). There is no object in the world that causes suffering. Death never comes. No one has seen their death. No one has ever seen or will ever see himself dying. Because no one can say 'I have died'. If one has died, how can he be alive (to say that I have died). Vedantis say that death is not the subject of experience. Then how can we say that we have died. The reality is we see some one else dying and identifying with the body, we imagine of death and a time when we will die.

Now, consider another thing. 'I am Jadd (inanimate, matter only with no consciousness)'- no one can experience this. This is also outside the realm of experience. This is not about one or two persons. This is true for Samagr Srishti (whole world) that no Jeev-atma (living being) can experience to be inanimate. Because when he experiences 'I am inanimate' – this experience will be present; and Anu-bhav (experience) is not a Dharm (duty, trait, characteristic) of inanimate, but a Dharm of Chetan (consciousness). We 'know' when I was unconsciousness. We also 'know' when we are fooled by some one. If we do not 'know' then we can not recollect these (being unconscious, or being fooled) later. Therefore, the experience ' I have died' is not within the realm of Anu-bhav (experience). ' I am Jadd' is also not within the realm of Anu-bhav

(experience). 'I am not loved' is also not within the realm of Anu-bhav (experience). We might be unloved by one, by two persons or someone because of his own foolishness does not love us – these are our perceptions.

So, having no Anu-bhav (experience) of death of oneself is 'Sat' (existence). Having no experience of oneself being Jadd (inanimate) is 'Chitt" (consciousness). And having no experience of oneself being unloved is Anand (Bliss). This means Aatma is pure Sat-Chit-Anand (Existence – Consciousness – Bliss).

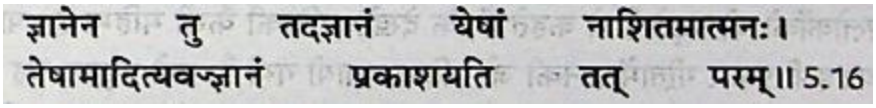
(pg 211)

Why Attachments

'अज्ञानेनावृतं ज्ञानं।' means that we do not know ourselves. If we know Space, how can we be small ? If we know Time, how can we have an age ? If we know things, how can we have weight ? We are Nitya-Shuddh-Buddh-Mukt (Omni-present,pure, Omniscient, Liberated) Aatm-dev (Consciousness). We belittle ourselves and fall in the trap of attachment. Inspite of being Nitya-Shuddh-Buddh-Mukt (Omni-present,pure, Omniscient, Liberated) Aatma (Consciousness), we deprive ourselves of even human characteristics. And what do we become when we are no longer human ? 'तेन मुह्यन्ति जन्तवः' - After getting trapped in attachments, we become merely living beings, we become animals.

Why do we fall in the trap of attachments ? It is because the 'lack of judiciousness' is working. A-gyaan means 'lack of judiciousness'. Bhram (illusion) means opposite of Samajh (judiciousness). To assume one object to be another, to assume that bronze is gold is Bhram (illusion), and not to recognize bronze for what it is, is A-gyaan (ignorance). Before Bhram (illusion) is A-gyaan (ignorance). Bhram arises from A-gyaan (ignorance).

This is the special feature of Sanatan Dharm that one who does not respect Samajh-daari (judiciousness) is given the title of a mere living being, an animal. No other Dharm or Majhab (religion) gives so much importance and significance to Gyaan (Knowledge). Other religions are based on Shraddha (devotion) and Beliefs, but Vedic Dharm is based not on Shraddha and Beliefs, but on Gyaan (Knowledge). The Vedic Dharm reveals the importance of Light of Knowledge. The principle is that man is relieved of all suffering by only Gyaan (knowledge). By Gyaan he attains Parmatma.


ज्ञानेन तु तदज्ञानं येषां नाशितमात्मनः।
तेषामादित्यवज्ज्ञानं प्रकाशयति तत् परम्॥ 5.16

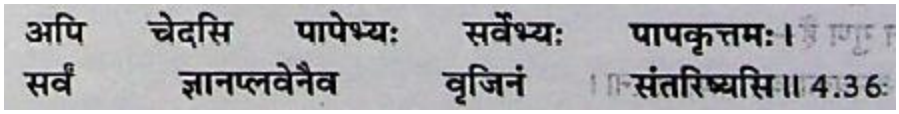
How to destroy Ignorance

One has to gain Gyaan (Knowledge) and thereby destroy A-gyaan (Ignorance). Madhavacharya accepts this Gyaan to be Paroksh (not visible to eyes, hidden). Shri Ramanujacharya also accepts this Gyaan to be Paroksh. Shankaracharya accepts this Gyaan to be Vritti-gyaan (Knowledge based on disposition). Different interpretations of these words

has to be explained to account for different principles of different schools of thought in philosophy.

So, the first thing to know is that you are Adhikaari (rightful recipient) of this Gyaan (Knowledge). You should not wonder how you will get this Gyaan (Knowledge). Knowledge is not only for those educated formally. Even educated people are sometimes A-gyaani (without knowledge), and even uneducated people sometimes gain this Gyaan (Knowledge).

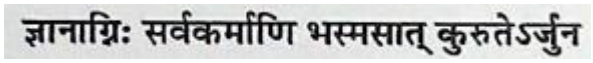
Second, if you think you are inferior – which I do not think you will – because you are manifestation of Parmatma, you are Shuddh-Buddh-Mukt (Pure, Intellect, Liberated) Aatma (Consciousness) and are supremely Pavitr (pure). Still if you assume that you are a sinner, inferior and Na-samajh (one who has lack of judiciousness), then you should pay attention to the following shlok from Bhagwad Gita:

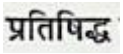

अपि चेदसि पापेभ्यः सर्वेभ्यः पापकृत्तमः।
सर्वं ज्ञानप्लवेनैव वृजिनं संतरिष्यसि॥ 4:36

(pg 212)

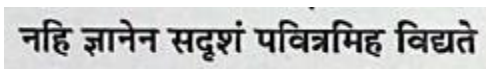
Importance of Gyaan

If the most sinful persons in the world are collected in one place and three most sinful persons are separated from them. And out of those three, the most sinful of them is again identified, even for him there is no worry or concern. In Bhagwad Gita, Bhagwan Krsihna has invited the most sinful of all and assured them to come and embark in the figurative ship of Gyaan (Knowledge). You will be relieved of all your sins, suffering and desires; and all A-gyaan (Ignorance) will be vanquished. Nowhere does Bhagwan say that you are not qualified to come aboard the ship of Gyaan, or you are not allowed to sit on this ship or you are not Adhikaari (rightful person) of being on the ship of Gyaan (Knowledge). Bhagwan has given everyone the Adhikaar (right) to come aboard this ship. Even the most sinful has a right to come. If some one says that he has committed unimaginable sins, to him Bhagwan says, come and light the fire of Gyaan (Knowledge).


ज्ञानाग्निः सर्वकर्माणि भस्मसात् कुरुतेऽर्जुन

When the fire of Gyaan (Knowledge) is lit, all your sins will be burnt, destroyed in it. On gaining Gyaan (Knowledge), sins can not be obstacles any more. The sins can not be obstacle as there are no Karm (actions) that are (
प्रतिषिद्ध) prohibited in the fire of Gyaan (Knowledge).

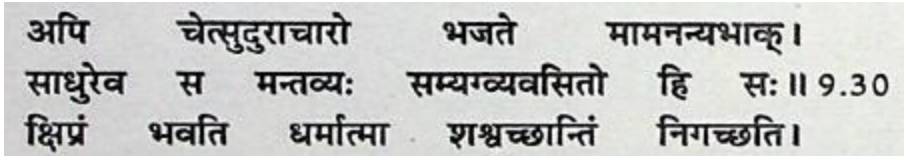
If some one says they are impure, or are fallen; to them Bhagwan says:


नहि ज्ञानेन सदृशं पवित्रमिह विद्यते

There is nothing as pure as Gyaan (Knowledge). This Gyaan (Knowledge) is the purest of all.

Bhakti and Gyaan

Those devotees who study the following shloks in Bhagwad Gita sing praises of the importance of Bhakti-Marg (path of devotion) :


अपि चेत्सुदुराचारो भजते मामनन्यभाक्।
साधुरेव स मन्तव्यः सम्यग्व्यवसितो हि सः॥ 9.30
क्षिप्रं भवति धर्मात्मा शश्वच्छान्तिं निगच्छति।

These shloks mean that even the worst of sinners will be liberated if he follows the Bhakti-Marg. Similarly, the importance of Gyaan as elucidated in Bhagwad tells us that there is no better means than Gyaan to purify the worst of sinners.

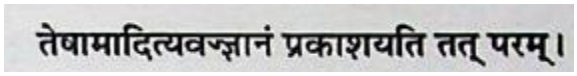
Just as Bhakti will erase Dvesh(conflict), hate, doubt from your heart and will manifest as Prem (Love of Bhagwan); similarly Gyaan will destroy A-gyaan (Ignorance). One you attain Gyaan, there will be no conflict, hatred or animosity with anyone.

At sunrise, darkness is destroyed, and as darkness is destroyed besides the sun itself becoming illuminated, it also illuminates everything else. This is the Swa-bhaav (nature) of light. To see a candle, you do not need another candle. To see something in darkness, you need light, but to see light itself you do not light. Once the A-gyaan (ignorance) in the form of darkness is destroyed, the light in the form of Gyaan (Knowledge) automatically appears. To see this, another source of light is not required. And what is everything else is also revealed.

So there are three Gunn (characteristics) of Gyaan (Knowledge)

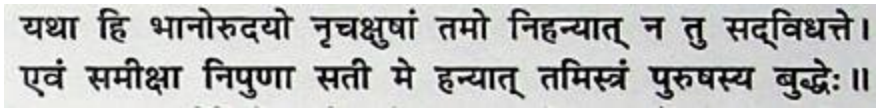
1. It destroys A-Gyaan (darkness, Lack of Knowledge)
2. It illuminates and reveals itself
3. It illuminates and reveals everything

Sva-gyaan (Knowledge of Consciousness) and Par-gyaan (Supreme Knowledge) – both do not need another light to reveal them.


तेषामादित्यवज्ज्ञानं प्रकाशयति तत् परम्।

(pg 213)

The illuminating Tatv-Gyan (Knowledge of essence) presents the Parmatma in front of you, just like sun. One thing to remember is that Gyan (Knowledge) does not create anything, it reveals. Light does not create anything material, it only reveals things as they are. At sunrise, tree, horse, man, woman are not created because of sunlight, but sunlight destroys darkness and reveals or makes visible what was already there.


यथा हि भानोरुदयो नृचक्षुषां तमो निहन्यात् न तु सद्विधत्ते।
एवं समीक्षा निपुणा सती मे हन्यात् तमिस्रं पुरुषस्य बुद्धेः॥

If you keep in your focus this, the profound message in our Darshan (philosophy) will be established in your heart. The Gyaan of Parmatma itself is Prakash (Light). In its light (knowledge), things that scare us without being there – Bhoot-Pret (bad spirits), thief etc – are all removed. The bad feelings and imaginations, such as we have lost this or we do not have certain material objects are all removed.

So, the function of Gyaan is to purify the intellect of man, function of Karm (Action) is to create material objects, and function of Prem (Love) is to produce the Vriti (tendency) to enjoy the material objects. Love enables enjoyment, Action enables creation and what is obtained by Tatv-gyaan will manifest the truth in the form of Parmatma.. Parmatma seems un-attained only because of A-Gyaan (ignorance).

Something is in your pocket, but you have forgotten and think it is lost. The Gyaan (knowledge) that you are searching for is just like that. Parmatma is in your heart only. Guru Nanak says 'काहे रे बन खोजन जाई।' - He is in your heart. Why search for him outside or in the forest.

So, Tatv-Gyaan means to have Sakshaat-kaar (visible, discovery, realization) of the Parmatma that resides in our heart. What is gained by Gyaan (Knowledge) is already yours earlier also. Imagine, your relative is lost, and you are sad. But we do not recognize him, and he is sitting here only, close to you. When you come to know that he is here is only, then sorrow of losing him is not there any more. Similarly, the sorrow in our Mann (subtle mind) of not attaining Parmatma, the Truth, Parmanand (Absolute Bliss), Prarthna (Prayers) is because of not recognizing them. The sorrow will be removed immediately on recognition.

What is un-attained because of A-gyaan is actually already attained, and what is attained by Gyaan is also already attained. Therefore, accepting that Parmatma is attained through Gyaan means that Parmatma is not un-attained, but already attained.

So, Bhagwad Gita tells how to proceed to gain that Gyaan :

तद्बुद्धयस्तदात्मानस्तन्निष्ठास्तत्परायणाः ।
गच्छन्त्यपुनरावृत्तिं ज्ञाननिर्धूतकल्मषाः ॥ 5.17

(pg 214)

विद्याविनयसंपन्ने ब्राह्मणे गवि हस्तिनि।
शुनि चैव श्वपाके च पण्डिताः समदर्शिनः ॥ 5.18

First thing is that our Buddhi (intellect) should immerse in it. Just as a businessman's intellect is immersed in the business for success, the Buddhi of Tatv-Gyaan's seeker should immerse in Tatv (essence). Just as intellect of Art-Siddh (expert in business) is immersed fully in business, intellect of Dharm-siddh (expert in Dharm) is immersed fully in Dharm, and intellect of Kaam-siddh (expert in work) is immersed fully in work; similarly our intellect should immerse

itself and think about the Parmatma. 'तद्बुद्धयः' means our Intellect and devotional love, our thinking and loving emotions should both progress towards Parmatma.

मय्येव मन आधत्स्व मयि बुद्धिं निवेशय।
निवसिष्यसि मय्येव अत ऊर्ध्वं न संशयः।। 12.8

Bhagwan promises to us one thing, and asks from us two things. Bhagwan says that your Mann (subtle mind) is stuck in love of world, you direct or place that Mann towards him. Mann is not something physical that you place it in Bhagwan. We offer flowers, grains, water, money after a Sankalp (ritual promise) to Parmatma as in - 'तुभ्यं समर्पये'. However, by saying 'तुभ्यं सम्प्रददे' we can not offer Mann (subtle mind) in the same way.

The Bhagwan's wish is that the Manni (pearl of our subtle mind) remains in our body, but the feelings that radiate from that Mann (pearl, subtle mind) are all for Bhagwan.

'मय्येव मन आधत्स्व'- This means - Surrender your Manni (pearl of subtle mind) to Bhagwan and connect all tendencies of Prem (love) that radiate from it for Bhagwan.

Prem is also for Bhagwan and Buddhi (Intellect) is also Sann-ivisht (engrossed) in Bhagwan. 'मयि बुद्धिं निवेशय।' - Buddhi is also not physical object that it can be physically placed at Bhagwan's feet, like fruits. Buddhi (Intellect) has Vichaar (thoughts**). Bhagwan here means that thoughts are only of Bhagwan, and Prem is also only for Bhagwan.** The result of this will be - 'मय्येव निवसिष्यसि।' When we surrender our Love and thoughts to Bhagwan, we will gain a place in Bhagwan Himself, and reside in the Bhagwan.

'अत ऊर्ध्वं'- - After Samparpan (surrender) of Mann and Buddhi(intellect) , man's intellect will engage in Bhagwan. If you ask how to engage Buddhi in Bhagwan, the answer is 'तदात्मानः'- - First, engage your Mann (subtle mind) in Bhagwan, then Buddhi will automatically engage with Bhagwan.

Your thoughts automatically go towards your object of Prem (Love). We think so much of Brother, wife, husband, son, money etc because we have love for them. The morning prayers or Sadhna are for the Isht (favourite devta) because of Prem for Him. So, just as we think of the subject of our love, similarly on having Prem for Bhagwan, our thoughts will also be for Bhagwan.

So, when will we have Prem (love) for Bhagwan ? 'तन्निष्ठाः।' When we have Nishtha (situated ourselves in, devotion for) in Bhagwan. The more you learn through Gyaan (and its importance) about Ishwar, your Shraddha (devotion, love) will also increase. Establish yourself in the thought that even if your Mann (subtle mind) deviates for some time to other things, your

Prem (love) is only for Bhagwan. Similar to Mann, your Buddhi (intellect) will also have thoughts about other things but do not be afraid. The Nishtha (determination) in your Buddhi (intellect) should be that you have to gain the Gyaan of Ishwar.

Just like a sea bird out at sea on a ship flies in all directions, but at the end it will only sit on the ship finally. Similarly, Mann (subtle mind) of man should be Nishtha-wan for (established in) Parmeshwar. If asked how to be Nishtha-wan for (established in) for Parmeshwar, i.e how Mann after straying in all directions should return to Parmeshwar, the answer is 'तत्परायणाः' - stay alert and be determined.

'तत्परायणाः' means -'तदेव परमं अयनं यस्य।'. Be determined and steadfast in the belief that Parmeshwar is our real abode.

A newly married bride understands very soon that her husband's house is her real house, and gradually her visits to her parents house reduces with time. Only an unmatured bride shares her problems with her parents. The real house for bride is now her husband's house. Your parents will now not take care of you. Only your husband and his family will now take care of you. So 'तत्परायणाः' means Jeev-atma now understand that Ishwar is his actual abode, and ultimate resting place.

So, Gyaan has four key messages. First, Tat-parta (willingness to believe) that our own is only Parmeshwar. Second, Nishtha (situated ourselves in, devotion for) for Parmeshwar that inspite of deviation of Mann and Buddhi to return to Parmeshwar at end. Third, Prem for Parmeshwar in Mann (subtle mind). Fourth, thoughts of Parmatma in Buddhi (intellect).

As a result of these - -'गच्छन्त्यपुनरावृत्तिं ज्ञाननिर्धूतकल्मषाः'- - Gyaan will wash away all your sins. Bear in mind that Karm (actions) does not wash away or removes sins, and desire also does not removes sins. If you understand this reality about sin then just as on understanding the ghost disappears, similarly sins are removed by Gyaan (Knowledge).

'ज्ञाननिर्धूतकल्मषाः'- Only Gyaan (Knowledge) has the potency to remove Kalmash (taint - of sins). On attainment of Gyaan, you will break out of Punra-vrittti (cycle of birth and death), and you will attain Moksh (liberation).

There is no more unfortunate and worldly person than one who thinks there is no Gyaani, faultless or Mahatma in this world. He can not imagine himself to be faultless if in his perspective there is no Gyaani, faultless or Mahatma in this world. Then how he himself will become faultless ? Therefore, Gyaani (Knowledgeable, learned, wise) persons live in this world only. So how do they live ? As Samdarshi (equipoised) –

विद्याविनयसम्पन्ने ब्राह्मणे गवि हस्तिनि।
शुनि चैव श्वपाके च पण्डिताः समदर्शिनः॥ 5.18

Pravachan 9

(pg 216)

Generally, people have this conception that in Dharm, Shraddha (faith) is a primary feature and one is required to believe. This is correct from the viewpoint of other Majhabs (religions or community). In Vedic Dharm also where the question of life beyond is concerned i.e. one will go to heaven and hell depending on one's actions – there is a relation with Shraddha (faith). However, in Vedic Dhram the Darshan (philosophy) of Parmarth (Ultimate objective/ goal), the concept of Sakshat-kaar (discovery of Bagwan) – are not dependent only on Shraddha.

'घटवत् किं न भासते'— Swami Vidyarannya has said that is Parmarth (Ultimate objective/ goal) not seen as you can see a claypot ? Just as a स्फीतालोक-मध्यवर्ती claypot is seen manifest in front of our eyes, similarly the darshan (seen visibly) of Parmatma is seen clearly with our own eyes. There is no Shraddha (faith) and Vishwas (belief) in this. Even though in the beginning there is a need for Shraddha (faith) and Vishwas (belief), but the end is the Sakshat-kaar (manifestation of Bhagwan).

The Gyaan (knowledge) of Parmeshwar through pramaan (proof) is the special feature of Veic Dharm. We are not reliant only on Purans (mythology), we also have Darshan (philosophy). You mustbear in mind that no other Majhab (religion) in the world has philosophy as part of it, philosophy is only within our Dharm. According to this philosophy, that Parmatma is not attained by us because neither do we *know* about Parmatma, nor do we *recognize* Parmatma.

'अनृतेन हि प्रत्यूढाः'- Shruti says that we are being misled by Mithya (illsions). Because of false beliefs, people are straying in all directions. A mantra in Rigveda states -'न तं विदाथ य इमा जजान'- You do not know one who has given birth to this creation.

'अन्यद् युष्माकं अन्तरं बभूव'- - Something has been placed between you and the one repsonsible for creation.

नीहारेण प्रावृता जल्प्या आसुतृपाः उक्थशासा चरन्ति' - The eyes of people in the world are suffering from Cataract. They have become attached to only surviving. They speak a lot and do not attempt to recognize the truth or absolute reality. They are moving all the time in darkness.

'अज्ञानेनावृतं ज्ञानं' - Atma that is the Gyaan-swaroop (Knowledge itself) is covered and hidden by A-gyaan (Lackof Knowledge). If you gain this Gyaan (knowledge), the cover of that Gyaan will be removed automatically

ज्ञानेन तु तदज्ञानं येषां नाशितमात्मनः।
तेषामादित्यवज्ज्ञानं प्रकाशयति तत्परम्॥

Consider this fact as a special heritage of Vedic Dharm that Gyaan destroys A-gyaan, and this results in the Sakshat-kaar (manifestation of Bhagwan) of Parmatma. When Parmatma is referred to as Nir-gunn (one without attributes), Nir-vishesh (one without distinction) – it means that "this is same as that, that is sam as this, I am same as that, That is same as me". Therefore only A-gyaan is the only obstacle in us not attaining Parmatma. When man gains Gyaan (knowledge), A-gyaan is destroyed.

Just as at sunrise, the sun illuminates itself, destroys darkness, and illuminates other objects already present, the Prakash (knowledge, light) of the Param-Tatv works in the same way.

'तस्मात् परम् तत्परम् अज्ञानात् परम्।' The 'Tat' (That) word with Param is also synonym of A-gyaan.

वेदाहमेतं पुरुषं महान्तं आदित्यवर्णं तमसः परस्तात्।

(pg 217)

The Parmatma is one who is beyond Tamas (Low qualities), darkness, and A-gyaan (Ignorance). The word 'परे' (Beyond) has different meanings in world and in Parmarth (interpretation of Ultimate Truth). One is "Me" and the other is "Not-Me". What is "Not-Me" is Paraya (Beyond Me, Not me). On the other hand, in millions the one "Me" illuminates the Me as 'पर'.

In Parmarth (interpretation of Ultimate Truth), 'पर' means Anth-rang (inner conscience). In worldly usage, it meanns Paraya (other's, not mine).

Bhagwad Gita says as below

इन्द्रियाणि पराण्याहुरिन्द्रियेभ्यः परं मनः।
मनसस्तु परा बुद्धिर्यो बुद्धेः परतस्तु सः॥ 3.43

Katho-panishad also states as below

इन्द्रियेभ्यः परा ह्यर्था अर्थेभ्यश्च परं मनः।
मनसस्तु परा बुद्धिर्बुद्धेरात्मा महान् परः॥ क० 10 तृ. व.

'पिपर्ति इति परः।' - What provides and nurtures every living being, that Aatam-dev (Self) is 'पर' 'Par'. If you pay attention to how this nurtures everything, you will find out. In the world

whatever we feel – Sukh (happiness) and Du-kh (sorrow), Mine and Not-mine etc – These are all felt and realised only because of Self. This is Ishwar, Ram, Krishna, Shiv, or this is good or bad; or this is Samadhi (meditative state), Sushpti (sleeping state) or Jagrat * waking state) – all these Vrittis (states, tendencies) are all realised and exist only because of Aatam-dev (Self). If this Self does not reside within us and sees all, we will not know anything.

Therefore, which substance is 'परे' (Beyond). 'पुरुषान्न परं किंचित् सा काष्ठा सा परा गतिः' - This Purusha (Self) is the one that is beyond all, is Pratyag-atma (Self). How to get darshan (manifest seeing) of this Self ? The way for this is - 'ज्ञाननिर्धूतकल्मषाः।'

We have some कल्मष (sins, impuritities, filth) in our Mann (subtle mind). The Impurities are what destroys the good result of our Sat-Karm (good deeds), suppresses them and obstucts them. 'कर्माणि स्यति इति कल्मषः' - We perform good deeds to become Antar-mukhi (introspective, self-examining), but when sin manifests then result of those good deeds can not be felt and experienced. Therefore, employ your Buddhi (mental faculties) to gain the Gyaan (knowledge) that is the truth. 'तद्बुद्धयः' - Contemplate on that.

Focus on Parmatma to get Peace

Just as one employs and uses one's Buddhi (mental facultie) to understand business, bahaviour, family etc, similarly one must use one's Buddhi to understand Parmatma. One might ask that by employing buddhi to understand business, one gains money; and gains fame from behahvior; what is gained by employing one's buddhi in understading Parmatma. The answr to this is on discovery of Parmatma one will get Sukh (happiness) in unlimited measure, Shanti (peace) without labour and you will see the One Parmatma all the time. Also, this Mano-vritti (tendency) of - 'क्षणे रुष्टा क्षणे तुष्टा' "conflict one moment and contentment the next" will be silenced. In one day, how many times do we feel conflicted, and then a few minutes later contented; how many times we are happy and then feel sad a bit later. Do we keep a diary of this. But if we discover and have Darshan (see) of Parmatma once, this conflict will disappear for ever. Therefoe, employ your Buddhi in Parmatma. If a man's love is directed towards Parmatma, the attraction of worldly objects will be destroyed. Our love and attachment changes. We attach to this , and also to that object. No one can list the attachments he has to different touches, music, scenes – these are not countable. Therefore, attach yourself only to Parmatma and love only Parmatma, and merge your Mann (subtle mind) into Parmatma.

(pg 218)

By allowing your Mann (subtle mind) to scatter attention on different things will never get peace. The objective of Dharm is to stop your Mann (subtle mind) to scatter its attention. On marriage of a boy and girl, they are husband and wife and now their Mann (subtle mind) is one. The objective of Dharm is to dicscipline and control your Mann (subtle mind). 'वाताहता नौरिवार्णवे' If you do not control and discipline the Mann (subtle mind), it will get swayed just as a sailboat

in the wind and your Mann (subtle mind) will not find a resting place i.e. peace. Therefore, understand Parmatma and focus your Mann (subtle mind) on Parmatma. If at some time, you can not focus your attention on Parmatma, still persevere and keep faith with determination that Mann (subtle mind) has to focus on Parmatma. On doing this, the cycle of being born again, dying and rebirth – this worldly cycle, this conflict has to end.

We get swayed by Raag (attachment) and burn with Dvesh (conflict). We will be releived of this conflict and attachment only when we know and have Gyaan (knowledge) of the Swaroop (essnce) of Parmatma. A-punra-vruti (No rebirth) means Moksha (liberation, Nirvana). Returning and coming back again and again is Punra-vruti (Rebirth). Our Mann (subtle mind) remebers the past repeatedly, Whatever we see, hear – our Mann (subtle mind) remebers these again and again. And whatever can be recollected, our Mann (subtle mind) attaches itself to what it feels is good and removes itself from what it does not like, according to its own interpretation and imagination. Therefore, one should balance this ever changing Mann (subtle mind). This is the Yukti (principle, recommendationl) of our Vedic Dharam, Vedanta. This is not practiced when in Vaikuntha (heaven). According to Vedanta, you are Mukt (liberated) as you are. The wealth, the Bhog (enjoyment) and Karm (action) does not tie you up. You are a free bird. If you want to, meet some one. If you have earned wealth, enjoy it. But just remember that this Chetan Atma (conscious self) does not get tied to any animate object. We repeatedly feel tied to material objects and keep returning to them. To liberate oneself from this tie is essential.

Mukti (Liberation) means having a feeling of happiness when giving away wealth is same as when it was increasing and accumulating; having a feeling of happiness in Brahmacharya (celibacy) same as in Bhog (enjoyment of sense objects); having a feeling of happiness when fasting same as when enjoying food; having a feeling of happiness on leaving work same as when you were working. The Par-Adheenta (dependence on other, slavery) in your life, that has to be removed and got rid of. Mukti (Liberation) means relieved of Par-Adheenta (dependence on other, slavery), of ties. 'मानि–मानि बन्धनमें आयो' - Man is tied only because of his assumptions and beliefs. One who follows some one else, where is the rope tying him to the other. Is the body tied to the other ? No, only his Mann (subtle mind) is tied to the other. Also, your Mann is not forcibly being attached or tied by the other, but you yourself have attached and tied your Mann to the other.

(pg 219)

An old man once told me that he will die if does not marry this one girl. He had many marriages before this. The question is – was the girl giving him the Du-kh (sorrow) ? The girl had refused to marry him. So, the girl does not give Du-kh to anyone, or wealth does not give Du-kh to anyone, family does not give Du-kh to anyone. It is only our Mann that is trapped, attached and tied that is the cause of Du-kh (sorrow). If some one abuses you, do the abusive words pierce your heart ? Wher does it hurt ? You are Buddh-Shuddh-Mukt (Intellect – Pure – Librated) Swaroop (essence) of Parmatma, and you have to discover, know and realise yourself to be so. This only means A-Punra-vruti (No rebirth). Those who are Mukt (Liberated) say that there is nothing worth repeating in this world i.e. you can re-live the same moments ever again. Every second, every minute is not repeatable. The past does not deserve yor attention. What is past is

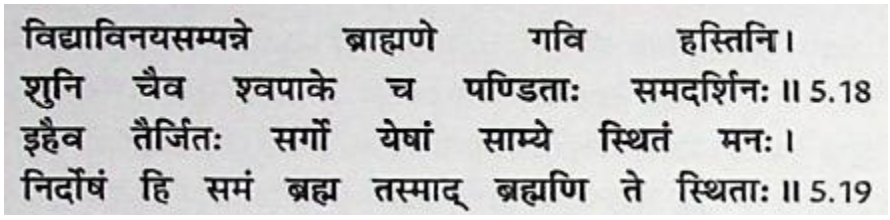
not going to come back, and what is in the future can not be stopped. Our heart beats just as a second hand on clock moves, a pendulum swings. The moments that have passed are the past and those that are to come are assured. They do not need Singha-valokan (seeing to review). Leave that to the poets. Do not cry about the past. And keep your Mann (subtle mind) balanced. In the past, word Sam (equal) was used for balanced. When weighing scales are inclined, they do not do justice. I have seen people cheating with the twist of their fist when holding the weighing scale. Similarly, our Mann (subtle mind) is biased when weighing i.e. behaving in this world. And does injustice. It behaves differently depending on whether you are receing or are giving. I have seen traders who keep rosary beads in their hands and at the same time cheat. They behave differntly when giving and receiving. They show thing of higher quality when selling ,but actually give things of lower quality to customer. This happens even today.

So these two criteria in our life mean that our balance is disturbed in life. One who does not have equipoise, balance in Mann (subtle mind), his (subtle mind) can not be Sukhi (happy). Therefore Sam (equipoise) and balance in life and Mann (subtle mind) are essential. Then only, Mukti (Liberation) is attained. Liberation means releived of Dukh (sorrow), Para-dheentaa (dependence), Anyaya (injustice), Vaasnaa (desires), Sanskaar (traditions), Abhimaan (ego), A-Gyaan (Ignorance).

Liberation is the fact of life and there is no one in the world who does not want to be liberated of ties. You get scared on hearing of Mukti (Liberation) thinking we do not know what is in store when some one gives you Param-anand (eternal bliss). In fact, Mukti is right here, in front of our eyes, in our lives.

On dying we will go to the abode of Bhagwan, we will get citizenship of Parmatma's abode, we will get to sit next to Parmatma and will wear dress suitable for that, we will become special person in his presence, we will merge with Parmatma, we will become delicious food for Parmatma etc – these are not the forms of Mulkti (Liberation) in Shastras (Scriptures). This form is also not accepted by Bhakts (devotees) . 'दीयमानं न गृह्णन्ति विना मत्सेवनं जनाः।'

So, one should attain Samtaa (equipoise) in life. This is the special principle of Bhagwad Gita. Bhagwad Gita loves Samtaa (Equipoise) and balance.

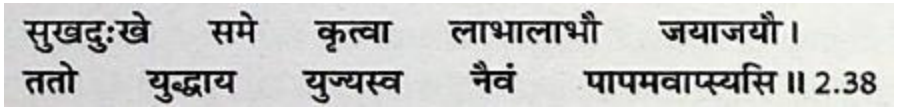

विद्याविनयसम्पन्ने ब्राह्मणे गवि हस्तिनि।
शुनि चैव श्वपाके च पण्डिताः समदर्शिनः॥ 5.18
इहैव तैर्जितः सर्गो येषां साम्ये स्थितं मनः।
निर्दोषं हि समं ब्रह्म तस्माद् ब्रह्मणि ते स्थिताः॥ 5.19

(pg 220)

When is state of Param-Kalyan (Ultimate bliss) achieved

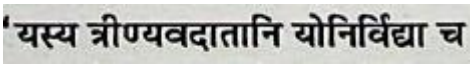
What is Braahmi (Realised) state ? Just contemplate on that. Is this a state to be attained after death. We are not dicussing what you normally hear that as a result of good deeds you get divine heaven. In our perspective, it is an inauspicious imagination to bring death in between

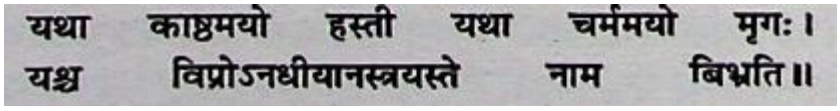
this life and the Parmarthik (Ultimate goal) state. To think that without death we will not achieve the state of Param-Kalyan (Ultimate bliss) , that we have a wall of death to cross to get to the state of Param-Kalyan (Ultimate bliss) – is highly inauspicious. There is no need to keep this in your mind or to to say it. What is needed is to see whether you have Samta (equipoise) in your life or not. In Bhagwad Gita, at the beginning of describing Karm-Yog, Bhagwan Krishna says:


सुखदुःखे समे कृत्वा लाभालाभौ जयाजयौ।
ततो युद्धाय युज्यस्व नैवं पापमवाप्स्यसि ॥ 2.38

If you are Pra-vrut (engaged) in the act of living i.e. life you will get happiness at one time, and sorrows at the other. Sometimes you will make progress and at other times you will face losses. Sometimes you will have have favourable circumstanes, and at other times unfavourable circumstances. Sometimes you will have gains, and other times you will lose. Sometimes you will be praied and at other times you will face criticism. These opposing forces and circumstances in the struggle of life are essential. Now, you have to consider how much strength you have to tolerate these. If you think that anything that is not favorale to you or is disliked by you should not be in this world, or does not come before you, or does not even come in your Mann (subtle mind) or memory; this is your imagination and can not come true. The right attitude is that whatever scene comes before you, or whatever memory comes to you; just keep going as you do when walking down a busy road. In this world there is nothing worthy of our Raag-Dvesh (liking and disliking, attachment and conflict).

Who is True Brahmin

Next, we consider a Brahmin (a learned person). 
'यस्य त्रीण्यवदातानि योनिर्विद्या च कर्म च'। He should have three characteristics – Vansh (ancestory), Vidya (Knowledge) and Karm (Action). He should be from a pure and pious clan (purity of Raj-Veerya) meaning he has Adhi-Bhoutic (physical) purity. He should be learned, meaning he has Adhyatmic (spiritual) purity. And he should have awakened the Aa-loukik (divine) Gunn (traits) through worship of divine. This worship is his Karm, and as a result he has Aadhi-devic (supremely divine) purity. Such a person is a Brahmin. A Brahmin who does not have these three - Adhi-Bhoutic (physical), Adhyatmic (spiritual), and Aadhi-devic (supremely divine) – purities, and who is not endowed wth the knowledge and politeness is condemned by Manu (a Rishi).


यथा काष्ठमयो हस्ती यथा चर्ममयो मृगः।
यश्च विप्रोऽनधीयानस्त्रयस्ते नाम बिभ्रति॥

(pg 221)

A Brahmin without Vidya (knowledge) and Vinay (politeness) is compared to an elephant made of wood, and a deer made of leather i.e. both are same It is not apprpriate to call such a man Brahmin. He is Brahmin only for namesake. This means that a Brahmin is endowed with Saatvik Gunns (qualities of highest nature); a cow is endowed with Rajas Gunns (qualities of medium nature) and an elephant and dog is endowed with Tamas Gunns (qualities of lowest nature).

These different Gunns (qualities) are of different Sva-bhaav (nature of self) and Karm (actions). If you consider these separately, your heart will be burdened with unnecessary things. Therefore, see that which is one and same, in all.

Who is a Pandit

'पण्डिताः समदर्शिनः' - In Bhagwad Gita, these two words – Pandit (Learned) and Sam (Equal) appear repeatedly. In Sanskrit language, Pandit is one whose सदसद्विवेकिनी बुद्धि - Sat-Asad-Vivekini Intellect is awakened. Sat-Asad-Vivekini means the faculty and ability to discriminate – right from wrong, true from fase has developed in his Antah-karan (inner conscience). But the definition that Bhagwan Krishna has given for a Pandit has already been discussed earlier. गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः

One who is free from sorrow is Pandit. Lamenting for those who are dead is a waste. So, should one lament for those alive, then ? No, why lament for those alive. A Pandit does not lament for those who are dead or those who are alive. Therefore, Pandit is one whom sorrow does not touch.

How Sorrow and Fear are born

शोकस्थानसहस्राणि भयस्थानशतानि च।
दिवसे दिवसे मूढमाविशन्ति न पण्डितम्॥

This is Bharat-Savitri, Savitri in Mahabharat. Just as there is Gayatri in Ved, there is Savitri in Mahabharat. In Mahabharat there are four shloks of Gayatri – this is one of them. This means only Moodd (fools) person suffer from sorrow a thousand times a day and are scared. To be sorrowful and being afraid is a sign of Moodta (foolishness). This happens because he is attached and trapped somewhere. He does not like giving up on what is in the past. And he is ful of fear that some one will cause him harm in the future. When Mann (subtle mind) dwells in the past, it creates sorrow. And when Mann (subtle mind) dwells in the future, it creates fear.

The bad memories of past creates sorrow, and thoughts – good and bad – about future creates fear. Good thoughts about future creates doubt that an obstacke might arise, and bad thoughts creates fear. But this kind of sorrow and fear are created only for a Moodd (fool). The identification of a Pandit is that he works without fear (Nir-bhay), and without a conflict (Nir-dvand). He does not lament about the past, has no fear for the future and is not attached to the present.

One more identification of a Pandit is that he is Sam-darshi (impartial, unbiased, equal vision, equipoised). 'पण्डिताः समदर्शिनः' He sees day nd night as separate, ut knows both to be phases in time and sees time as the essence in both. The focus of Pandit is not on the gain during the day and loss during the night; or on vice versa. For him day and night are same and so are east and west.

(pg 222)

Philosophy of Equality (Sam-darshan)

The Brahm (supreme consciousness) is same and equal in all. Ishwar is) is same and equal in all. Experience) is same and equal in all. Maya (Illusion)) is same and equal in all. The five basic elements (Space, Air, Fire, Water and Earth) are also same and equal in all. So, the identification of a Pandit is that in his perspective, Samta (equality) is the key.

In Bhagwad Gita, one more identification of the Pandit is in the shlok below:

ज्ञानाग्निदग्धकर्माणं तमाहुः पण्डितं बुधाः ।

The Learned say that Pandit ha burnt all the Karm (actions) I the fire of Gyaan (Knowledge). One who does not carry the burden of Punya (Virtues) and Paap (Sin) as a result of his Karm is called Pandit. Inspite of difference of for example small and big among all in the world, he keeps a Sam-Bhaav (feeling of equality). Your eyes see and your ears hear. Both have different purpose, but both are part of your body. Will you allow your ear to be cut in an effort to protect your eye ? The Sharir-buddhi (knowledge that both are part of one body) present in both is the Sam-atav, Ek-atav (oneness). Similarly, the viewpoint of seeing one Parmatma in all in the world is Sam-darshan (Philosophy of equality), the true darshan (Philosophy). This should never be forgotten and given up.

You can say that from behaviour viewpoint, one who is elder should not be dis-respected and one who is younger should not be encouraged to do wrong actions.

Difference Between Brahm-Drishti and Vyavhar-Drishti.

Our Dharm-sutra (Code of conduct) state that one who is un-worshippable should not be worshipped and one who is worthy of respect should not be dis-respected. Then what does Sam-darshan (Philosophy of equality) mean ? There is a difference between Brahm-Drishti and Vyavhar-Drishti.

In behaviour and conduct, if your son comes and bows to you in Pranam, you should bless him; and if your father comes to you, you bow to him in Pranam. This is Vyavahar-Dharam (Code of conduct). But both the son who bowed to you and the father to whom you bowed – both have Parmatma. Parmatma is in both.

Vallabhacharya ji Maharaj had seven sons. He considered them to be Swaroop (incarnation) of Parmeshwar and believed that in manifest form the Parmeshwar lives in his house. This is also a viewpoint. There is no difference between young and old. The focus is on one Parmeshwar that is in all. There is Parmeshwar in father, and in mother.

LaxmiNaryan in All

If you accept that wife is the form of Lakshmi (Goddess of wealth), then LaxmiNarayan is one only. At the time of daughter's wedding, in the ritual of Kanya-daan (giving away the daughter), Hindu parents take a pledge as folllows:

लक्ष्मीरूपिणीं इमां कन्यां श्रीधररूपाय तुभ्यं वराय सम्प्रददे

Our daughter is Lakshmi, and you are the Sridhar (One who bears the Shree – another name for Lakshmi – the goddess of wealth and prosperity). Therefore in the audience all men are Sridhar and all women are Lakshmi.

How all encompassing, generous perspective is this that in all ther is one Brahm, one Ishwar, one Maya, one experience, one Pra-kruti (Nature) same five elements. In all, there is only one.

So, the question who has conquered the world is answered in Bhagwad Gita as follows:

इहैव तैर्जितः सर्गो येषां साम्ये स्थितं मनः।
निर्दोषं हि समं ब्रह्म तस्माद् ब्रह्मणि ते स्थिताः। 5.19

(pg 223)

Equipoise of a Gambler

If you can maintain Samta (equipoise) in the face of both gain and loss, sorrow and happiness, winning and defeat, then no change in the world can affect you. I have seen gamblers who maintain equipoise when they lose. They say if today there was loss, tomorrow wil bring gains. They happily lose thousands, gain thousands and maintain their Samta (equipoise) in both loss and gain. If a gambler can control his Mann (subtle mind), then what is the obstacle in you controlling your Mann, who are Punya-atma (…), Bhagwad-Bhakt (Devotees of Bhagwan), seekers of Parmarth, and knowers of Par-brahm Parmatma. Bhagwad Gita say that you should have same thoughts for both sinner and virtuous – not Raag (attachment) and Dvesh (hate, conflict). If you read Bhagwad Gita, keep this shlok in mind

साधुष्वपि च पापेषु समबुद्धिर्विशिष्यते।

If one is Virtuous and another is sinner – let them be. If sinner goes to hell, let it be. Why should you spoil your thinking. If on seeing a sinner we say that he will go to hell, actually our mind also thinks of hell, and we also effectively go to hell, even if for a moment. Our Vritti (thinking, tendency) becomes oriented to hell. Similarly, if we think a virtuous person will go to heaven, we also in our thinking and mentally go to heaven, and we become one with him. Therefore, on seeing a sinner and virtuous person, do not go to hell or heaven; but keep your thoughts neutral to these and be where you yourself are.

न द्वेष्ट्यकुशलं कर्म कुशले नानुषज्जते।
त्यागी सत्त्वसमाविष्टो मेधावी छिन्नसंशयः॥

Equipoise is essential in Life

There is Samta (equipoise) in Karm (actions) also. You study Bhagwad Gita so make your life prosperous through balance in life. You do not like a bumpy ride in car. When a driver applies brake suddenly, you lose balance. Similarly our life is moving forward, in stop and go fashion, turning. The life also must have Samta (balance). It is absolutely essential that life has Samatav (element of balance). Hot weather comes, cold weather comes. Some Sadhus (religious men) in cold weather do not cover themselves with clothes. Similarly, in hot weather they tolerate the

heat of sun. One who can tolerate cold can also tolerate hot weather. This tolerance comes from Samatav (element of balance). 'शीतोष्णसुखदुःखेषु समः सङ्गविवर्जितः।'

In Bhagwad Gita, this is elaborated on many times.

मात्रास्पर्शास्तु कौन्तेय शीतोष्णसुखदुःखदाः।
आगमापायिनोऽनित्यास्तांस्तितिक्षस्व भारत॥

On the road, all kinds of people walk, let them walk. You do not take it to your Mann or conscience. Your Mann is the most valuable thing in the world. This only is Adhyatam (Spirituality). To keep Mann in good order is Samatv (balance).

मानापमानयोस्तुल्यस्तुल्यो मित्रारिपक्षयोः

Equipoise in Opposites

Respect and Dis-respect or insult, friend and enemy – both are equal. You smile and are ha[ppy when your friend comes. It is good. But take care that you smile and are happy also when your enemy comes. If on seeing your enemy you can draw a smile, take it as a sign that you are becoming Sam (equipoised). The smile should not be to mock him, but out of happiness. You speak lovingly to your enemy also. When he is leaving, go a few steps to see him off. And if he wants to sit, offer him a seat with respect. On doing this you will see your Mann will become beautiful, happy and healthy.

Action with Equipoise

Keep in mind that this is a trade only. Actually, we are all traders. If in your excitement of a gain, you do a trade expecting further gains, you will suffer. Similarly, if you trade in desperation after a loss, you will make a loss. Therefore, neither shoould you get so excited and take a wrong step, nor should you lose hope and be desperate and take a wrong step in desperation. I have seen traders after a loss undertaking a big trade and as a result he suffers further losses. Therefore, in excitement and desperation do not undertake any action.

न प्रहृष्येत् प्रियं प्राप्य नोद्विजेत् प्राप्य चाप्रियम्।
स्थिरबुद्धिरसंमूढो ब्रह्मविद् ब्रह्मणि स्थितः।। 5.20

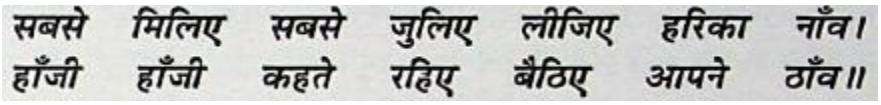
If you meet some one you like,or get something you like, or events turn as you like them to be; do not get over excited with happiness. If you have to express happiness express it in a balanced quantity.

Now we hear that they coach the art of smiling. They teach you how much to smile, at what angle to twist the lips, otherwise smjile wil be wrong and will conort your face ! Do not smile and laugh so much that your neighbor gets jealous. Laughter also needs a balance. Similarly, one should not cry violently. You should be in control when crying also. Where there is a need to cry, do cry.

Mukti (Liberation) through Samatv (Equipoise)

If you have gone to a funeral, you have to cry a bit. There is no harm in it. There are many ways of crying also. Some cry through their words, others through their facial expressions, and still others cry without speaking also. But if you have to go two houses – one for a guneral and the other for a birth of a daughter – then what will you do ? Express condolences and cry a bit at the funeral, and celebrate happiness at the house with birth of the child. You are one, behave according to what is in front of you. However, do not become so sorrowful in the sorrow of one that you start expressing sorrow at the house with celebrations, and do not become so happy that you start expressing happiness at the house with funeral.

Mukti is keeping yourself healthy and Tat-asth (stable, equipoised). You are Mukt (liberated, free) from the sorrow of the house with funeral, and you are also Mukt (liberated, free) from the happiness of the house with celebrations. A poet has expressed this as :



(pg 225)

Cause of Sorrow

The biggest failure and cause for our sorrow is that we identify with other people, other things and in the process lose ourselves, and the Ishwar. And this is the Bandhan (trap) for us. One who meets all but keeps himself stable, equipoised and aloof is Mukt (Liberated). It is not that all good objects in world are for your enjoyment.

Why Recommendation in Scriptures

Some people ask why do Shastras (scriptures) stop us from enjoying the good things in life. They stop you because you have attachment to these objects of enjoyment, and you want to overconsume these. The recommended prohibition and control is required only for the things to which you have attachment. The objects that do not give you enjoyment, and which you do not like are left by you automatically. Who wants to get up early in the morning, do some meditation and some pooja (worship) ? This is your natural tendency i.e. you do not want to do these good beneficial activities. Therefore, scriptures recommend waking up early in morning, and meditating etc. When you dislike beneficial activities and things, and like harmful activities and things; then what is recommended and ordered in scriptures as beneficial must be respected and followed.

Expectations and Fulfilment

Do you experience or know yourself to be Ishwar that nothing should happen against your expectation ? You are not Ishwar. You are Brahm, or non-special Brahm i.e. Jeev (animate living being). Therefore it can not be that nothing happens against your expectation. Man says that expectations are in my mind, which woman should behave according to these. The injustice of fulfilling the expectation of one by another is not justified. Till when you you enslave others and expect them to follow your desires and expectation in your Mann.

Condemnation and Praise

So Mann (subte mind) is to be made healthy, and beautiful. Just as extreme happiness brings ugliness in heart, similarly Udveg (agitation) brings ugliness. Use this litmus test. What is your feeling when someone condemns you ? - 'निन्दा चास्य हृदयं नोपहन्यात्।' If you are upset when some one condemns you, others wil recognize your weakness and take advantage of it by falsely praising you. They will also manage to get something done by you, that is not appropriate and correct. Your life will become unbalanced and wil tilt in one direction. You will start liking false praise, yes-man ship. This situation is not right. Some one says that a crow has taken your ear and you run behind the crow with a stick. You do not see if the ear is still there. If your ear is still intact, how can the crow take it.

Therefore, any amount of condemnation in absence of any fault in you will discourage those condemn you and they will stop sooner or later. However, if you are not worthy of the false praise, and you some one praises you, that praise will not last and your blemishes will still remain.

Excitement, Agitation and Equipoise

'न प्रहृष्येत् प्रियं प्राप्य।' If you are getting pleasant words, pleasant Karm (actions), pleasant people and pleasant objects that please you, you should not get excited. Because getting excited is also a fault or blemish. 'नोद्विजेत् प्राप्य चाप्रियम्।' Similarly, you should not get agitated if you are receiving unpleasant or disliked objects. 'स्थिरबुद्धिरसंमूढो'- - In Buddhi (Intellect, mental faculties, discrimination), Gyaan (knowledge, wisdom), and even in unfavorable circumstances, there should be Sthi-rta (stabililty, balance, equipoise). And if in the best circumstances there is no attachment (Sam-moodd), then Brahmi (one with Brahm – Parmatma) state is attained. Brahm-veta (those who know Brahm) call such people Jeevan-mukt (Liberated while living).

(pg 226)

Mukti as Nivritti (Disengagement)

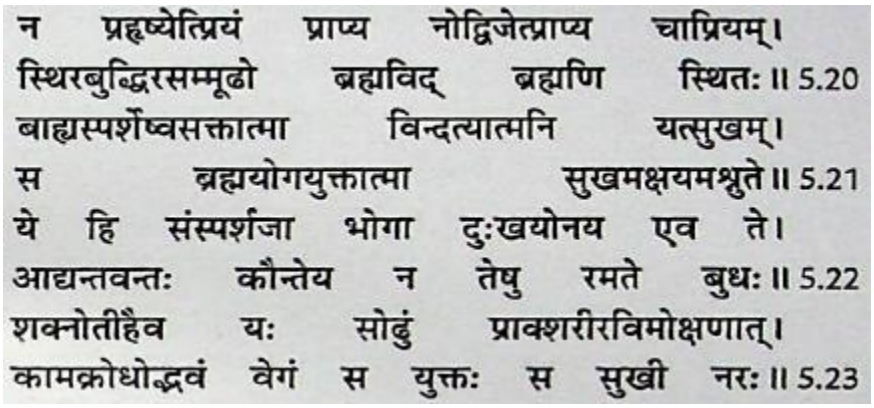
Let me add one more thing. Those who believe in Muktis of different kinds do not know the secret of Mukti. These different kinds of Mukti are – Sadhyo-mukti,Kram-mukti, Jeevan-mukti, Parlok-mukti, Saalokya-mukti, Saamipya-mukti, Saaroopya-mukti, Saayujya-mukti, Srishti-mukti and Ekatv-mukti. There is only One mukti, and that is Nivritti (disengagement) from foolishness and A-gyaan (Absence of Knowledge). The Atma with A-vidya Nivvriti (disengagement from absence of Knowledge ie attainment of knowledge) and Moh-Nivritti (disengagement from attachment i.e detached) is Mukti, Moksh (Liberation). Without a shred of doubt I am Mukt (Liberated) only when I have got rid of absence of Knowledge, and attachment.

Objective of Scriptures

Bhagwad Gita, Scriptures, Ved, Upanishad only attempt to rid us of this absence of Knowledge i.e. foolishness. They do not want us to chant on rosary beads, or perform acts of worship. Neither do they want us to be out of breath when doing Pranayam, nor they want us to meditate

with eyes closed. All that they want is to rid you of the absence of knowledge i.e. foolishness as a result of ignorance, which is the cause of all Du-kh (sorrows) and suffering. The benefit and fruit of Sat-sang (literally company of truth, devotional singing) is to rid you of this foolishness. The objective of Shastras is not to take you anywhere, or help you arrive elsewhere or to make you into something else.

Pravachan 10


न प्रहृष्येत्प्रियं प्राप्य नोद्विजेत्प्राप्य चाप्रियम्।
स्थिरबुद्धिरसम्मूढो ब्रह्मविद् ब्रह्मणि स्थितः ॥ 5.20
बाह्यस्पर्शेष्वसक्तात्मा विन्दत्यात्मनि यत्सुखम्।
स ब्रह्मयोगयुक्तात्मा सुखमक्षयमश्नुते ॥ 5.21
ये हि संस्पर्शजा भोगा दुःखयोनय एव ते।
आद्यन्तवन्तः कौन्तेय न तेषु रमते बुधः ॥ 5.22
शक्नोतीहैव यः सोढुं प्राक्शरीरविमोक्षणात्।
कामक्रोधोद्भवं वेगं स युक्तः स सुखी नरः ॥ 5.23

(pg 227)

Adhayatmic (Spiritual) Saadhna (practice)

As was said yesterday, Bhagwan Krishna says that do not get overexcited on getting what you like, and do not get agitated on getting what you do not like. Pay attention to one thing here. It is that getting it is not forbidden to get what you like or don't like. Only excitement and agitation are forbidden. An identifying feature of a Sat-purush (good man) and noble man does not say that he will not get favourable and unfavourable in his life. This is only natural that anything that is liked by his Mann will be favourable to him, and what s not liked by him will appear unfavourable to him. In the world everyone will have likes and dislikes, friends and enemies, happiness and sorrows, favourable and unfavourable. What is to be managed is our Mann (subtle mind), not the external circumstances. This only is Adhayatmic (Spiritual) Saadhna (practice).

Saadhak (Person on spiritual journey) discipline their Mann to the extent that whatever they are faced with they remain tolerant, balanced and carry on in their journey of life. If my Mann (subtle mind) is not in my control then what can I do. When you are overexcited on getting favourable objects, circumstances and people it is a disease; and when you are agitated on getting unfavourable objects, circumstances and people it is also a diseased condition. These are diseases of the mind. Therefore, one should not agitated on facing unfavourable objects, circumstances and people. Because as a result of excitement or agitation, your Buddhi (umental faculties) do not function well. Buddhi stops working both when you are over excited or are agitated.

Reasons for Favourables and Unfavourables

Shastras (Scripturesa) are not there to hold some one by hand and forcing him to follow them. The Shastras do not hold any one's hand nor do they force some one to follow them.

'वचनं ज्ञापकं न तु कारकम्'- Shastras can only give you knowledge, they can not force you to follow them. In the world, favorable and unfavourable that you face are due to one of the following reasons – Prukriti (Nature), Pra-rabdh (destiny), Society, Ishwar and Unexplained (A-Nir-vachniya, A-Chintya). In the world, not everything happens because we do it. Therefore, you should not get overexcited or agitated in face of favorable and unfavorable.

The key here is that your Buddhi (mental faculties) should keep its balance and should not stray. Through discrimination and careful consideration, one should get stability of Mann (subtle mind). Nischay (Decision) in Sanskrit means distilled. You arrive at a conclusion after distilling the information. Just as a computer when given all information gives the answer to the question, similarly if our Buddhi (mental faculties) considers fully the past, present and future and then arrive at a conclusion, that Buddhi is stable.

(pg 228)

Perfect Fool

Second, we discuss Aa-Sam-moodd (one who is not perfect fool). Do not trap yourself anywhere, and do not stray. Do not attach yourself inseperably, and do not remove yourself (to / from anything). Whatever you hold onto, do so after due consideration, and also whatever you leave, do so after due consideration. Do not hold onto due to Moh (attachment), and also do not leave due to Moh (attachment). Because attachment is a Tamo-Gunn (low level quality), makes one blind and destroys thinking power. The bias and partitiality for brother, and relations is also attachment. That will mean your Buddhi will not be stable and, non-attachment will also be not possible.

Bhagwan does not like Moodd (foolishness). - 'गच्छन्त्यमूढा पदमव्ययं तत्।'. The Parmatma is attained only by one who is A-moodd (not fool). Only one who Is A-sam-moodd (one who is not perfect fool) is rid of his sins. - 'असंमूढ: स मर्त्येषु सर्वपापै: प्रमुच्यते।'

A person who is Sam-moodd (perfect fool) only gets trapped in sins.

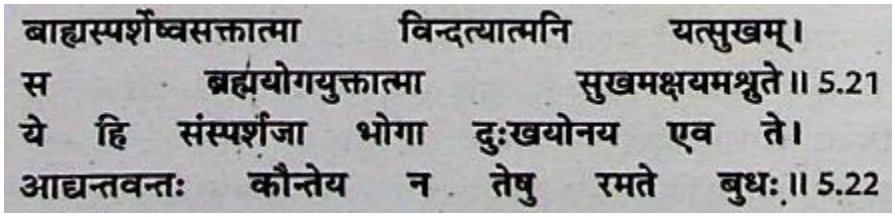
One in All, and All in One

Therefore, 'ब्रह्मविद् ब्रह्मणि स्थित:' - One who is Anant (Infnite), one who is not different from Atma, is Para-Brahm Parmatma should be known, and knowledge about this should be gained. As soon you know Parmatma, you will become Sthith (established) in Parmatma.

-'यो हि ब्रह्मविद् भवति स ब्रह्मणि स्थितो भवति'- This means that Atma is Brahm. Certainly, Atma is Brahm. But we do not know what is Brahm, and that is why we assume ourselves to be different from Brahm, something different from Brahm. This is the mistake of human life that we

do not identify ourself to be one with Sarv-atma (all pervading Atma, Consciousness), but mistakenly identify with the body only.

Your welfare is in what is good for the others. True welfare of self (Atm-hit) is in the welfare of all (Sarv-hit). Therefore, thoughts of welfare that arise with the attitude of separate 'me' and others are wrong. That only results in harm, not welfare. Initially, what is perceived as gain, later turns into harm and loss. The fear of 'me' and 'others' being separate is an illusion. You are afraid because you perceive yourself to be different and separate from others. If the fact that Parmatma is in all is established beyond doubt in your thinking, you know it, and you come to this conclusion determinedly; then you will see that you are in all, and all are in you. The true happiness is attained by one only after the illusion of this difference (between me and others) is removed. The illusory feeling of difference is only external.


बाह्यस्पर्शेष्वसक्तात्मा विन्दत्यात्मनि यत्सुखम्।
स ब्रह्मयोगयुक्तात्मा सुखमक्षयमश्नुते॥ 5.21
ये हि संस्पर्शजा भोगा दुःखयोनय एव ते।
आद्यन्तवन्तः कौन्तेय न तेषु रमते बुधः॥ 5.22

(pg 229)

Attachment to Objects makes you Small

First, whatever touches us from this external world, we do not get attached to them. Touch in Sanskrit language is त्वाचप्रत्यय (Tvach-Prataya). What is experienced via skin is called Tvach. (Translator - And Pratyaya means concept, idea). In the world what we touch, what touches us and stick to us (emotionally); we should not get attached to them and expect to get them. You are all experienced, so know and understand this.

One gentleman was sad that he is travelling in a Ford, because earlier he used to travel in Rolls Royce. He has a driver, also a house; but is sad that the Rolls Royce is no longer there. His Dharna (understanding) is that he was a big, respected man when he had a Rolls Royce, but now he is a small. Not respected man because he has a cheaper car. Here, man is not big, or respected but the car is big, and respected.

Mahatma Gandhi established this principle that one who wears soft silk is not a big man. One who wears cotton is big. Sadhus (Hermits) established the principle that one who goes around in a car is not big, but one who walks is big. These are all beliefs, and any belief that makes you dependent on anything those are wrong beliefs. Where there is Svav-lambhan (self reliance) , Sva-dhinta (self respect), that is Shreshth (excellent). So, do not get attached to these external touch etc (external stimuli is the intention here of five senses), never get your Mann (subtle mind) attached or very close to them. Let them come and go.

Happiness is within You

Then how will man be Sukhi (happy) ? 'आत्मनि यत् सुखम् तत् विन्दति'- This means whatever happiness is inside a man, he only experiences that, he only benefits from that inner happiness.

See, one man is happy on seeing a woman, and a woman is happy on seeing a man. But both of them do not know what Sukh (happiness) is inside their own being, and are feeling happy on seeing the other. In reality, the woman herself is Dhani (wealthy, happy to the core) which is causing happiness to man, and the man himself is Dhani (wealthy, happy to the core) which is causing happiness to woman. But, we do not see and perceive happiness within ourselves. We become blind to this inner happiness within us, and keep thinking of relation with others that certain external objects or persons give happiness, taste and joy.

Obstacle to Happiness

The Adhyatmic (Spiritual) perspective tells us that you look at yourself, contemplate on yourself, and learn to contemplate on yourself. Upanishads say - 'आत्मानं मन्वीत'- Contemplate on yourself. 'आत्मानं पश्येत्, आत्मन्येवात्मानं पश्येत्'- - See yourself in your heart. You yourself are the Sukh (bliss, happiness) that you are searching for in others, and getting trapped. In this way, you are dis-respecting yourself, and the greatest sin in the world is to dis-repect the Atam-dev, Parmatma residing in your own heart.

'आत्मनि यत् सुखं विन्दति'- When we stop looking for happiness in external objects, and liberate ourselves from the attachment to external objects, we become Mukt (unattached) to these objects, the inner happiness in us is revealed. The **attraction to external objects is the obstacle to attaining Sukh (happiness, bliss).**

(pg 230)

Where is Happiness

One gentleman I know has nine pet dogs. Nine children can be educated in the amount spent on each dog. I have noting against dogs, nor do I want to condemn the dogs. I am saying that all dogs would wag their tails, climb on his shoulders, and lick him. He also shared the same ice cream with the dogs, feeding the dog and then licking it himself. The dogs loved him so much that they would climb on his shoulders and lick him. The dogs should be seeing some Sukh (happiness) inside this man. But the happiness that a dog's eyes could see in the man could not be seen by the man himself. What will you call this ? Only this that man sees only outside himself (at external objects) and not inside himself.

Parmatma in our Heart

'पराञ्चिखानि व्यतृणत्स्वयम्भूस्तस्मात् पराङ् पश्यति नान्तरात्मन्'- The Brahmaji (Creator from the Trinity of Creator, Operator and Destroyer) has created eyes (and other senses) in such a way that they see (and perceive) other, external objects, but man can not see inside himself using his own eyes. Your eyes are very good, but can your eyes see your own pupils. Can the pupil see itself ? So your eyes can see others, but can not see its own pupil. This means that what is the closest to you can not be seen by you.

In Shrimad Bhagwat a story is related where HiranaKashyapu (a demon) was searching for Bhagwan Vishnu to kill Vishnu, and Vishnu out of fear hid in the heart of HarinaKashyapu

thinking that if I stay outside he will kill me. When Vishnu hid in the heart of the demon, he could not find Vishnu. The demon thought Vishnu is dead, and that there is nothing called Vishnu. He thought I have searched all over at every level – big and small – there is nothing called Vishnu. Thinking this, the demon returned and rested.

Ignoring what we have

So, what is close to you, very next to you, very much your own – that is not seen. It is also said - -'घर आये नाग न पूजहिं बाँबी पूजन जाहिं।' - This means we go far to worship a snake, but do not worship a snake which comes to our house.

People who live next to Ganges (a holy river), go to Pushkar (a holy site) for a holy dip. Why ? Is the significance of Ganges any less ? No, but because Ganges is our own, outside our house, close; and Pushkar is not ours, far and not close. We see and perceive more significance in what is not ours and take interest in it; and do not see and ignore the significance of what we have.

Ana-sakti-Yog (Yoga of Non-attachment)

So attainment of Atam-Sukh (bliss of Atma) is possible only when there is no attachment to external stimuli of touch, to objects that touch you or objects that you touch. We should not be attached (Aa-sakti) for those available to you. And we should not have Virakti (disaffection, discontent) towards what is leaving you. Maintain the balance and equipoise in both coming and going.

If someone is coming welcome them, and see them off if they are leaving. Mahatma Gandhi wrote a commentary on Bhagwad Gita and titled it “Ana-sakti-Yog” (Yoga of Non-attachment). “Ana-sakti-Yog” (Yoga of Non-attachment) is called by different names by different people – such as Gyaan-yog, Bhakti-yog, Karm-yog. Each word has their own significance and purpose. Collection of words convey a message and understanding to our Buddhi (intellect).

(pg 231)

Achieving Everlasting Bliss

So, when there is no more attachment to the world, then - -'स ब्रह्मयोग-युक्तात्मा सुखमक्षयमश्नुते।' - the process of a taste for Sukh (happiness) starts in life. As soon as we are A-sang (unattached), we gradually come to know and realise that we are Nitya-Shudh-Budh-Mukt ((Omni-present, pure, Omniscient, Liberated). You are all experienced, and very well know that you would have loved many people, without seeing them you and your eyes do not rest. Many other people would have made you turn your face away from them, or others who left a bitter taste in the mouth, or ruins your mood with the same result. But where are they now ? Neither those loved ones are around now, nor those with animosity, but you are just as you were. This is the process, tradition and mechanism of how world operates. Till now, so many have come and gone but did not take your eyes with them. Also, many scriptures, words and music have come and gone but none of them stuck to your heart. This world is Ishwar’s and progresses as per Ishwar’s wishes. You just enjoy the world

with Ana-sakti (without attachment). Only one who is Ana-sakt (unattached) is Yikt-atma (Skilled person) through Brahm-yog. This means his Mann (subtle mind) and Antar-atma (inner essence) becomes Yukt (skilled) through Brahm-yog. Then he attains bliss that is A-Kshay (undestroyable, ever-lasting).

One who is Sukhi because of himself always stays happy. And one who is happy because of others can not stay happy always. The objects in waking state are not there in dream state. The resting state in deep sleep state is no longer there in dream state. Imaginary dreams in dream state are broken in waking state. This world itself is made of temporary things, things that are left behind. One whose happiness is dependent on other objects, other people and external circumstances has a happiness that is borrowed, it is not his own. Borrowed in Sanskrit is called 'Adhya-aar'. Borrowed happiness can never make you Sukhi (happy).

One who tastes and knows Atm-sukh (Inner essence happiness), he has Vairagya (renounced, unattachment) towards external touch and stimuli. And one who is Ana-sakt (unattached), Virakt (disaffection) towards external stimuli he has Bodh (knowledge, experience) of Brahm-ta (expanse and other traits) of Atma (inner essence, consciousness).

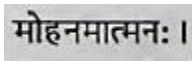
Self as Brahm

The truth is so simple that a student can easily understand this. It is that we can not see our own self. Actually that self is the 'one that sees all', is known to all. Because you can not see your own self, you can not see the moments in time, age also can not be seen, its size can not be seen, its weight can not be found. When self can not be seen, how can its size and weight be known ? I, the body, am say fifty years old and six feet tall and weigh eighty kilos. How can these be connected to Atma ? When the 'one who is seeing' (the drishta) can not be associated with the one that is split by Desh-Kaal-Vastu (place, time and object), then there is no choice but to conceive of the 'one who is seeing' (the drishta) as A-Pari-chinn (unsplittable), A-dvitiya (with no second) Brahm.

Everlasting vs. Temporary Happiness

When you have Ana-sakti (detachment) towards worldly objects, and Ava-sthith (…..) towards A-sparsh-yog (….), you will be Brahm-yog Yukt-atma (skilled Person through Oneness with Brakm), and you will attain A-kshay (everlasting, never diminishing, never destroyed) Sukh (bliss).

One type is Sukh is Kshay-shnu (destroyable, diminishing) whose fate is Kshay (destroyed and diminishing). And second type of Sukh is A-Kshay (undestroyable, ever-lasting).

We want to be Sukhi (happy) through addiction, Moh (attachment), labrythine maze.


(pg 232)

Three Categories of Happiness

Nowadays, youngsters have started having Paan (Betel leaf with other ingredients added) in excessive quantity. So I was curious and I asked a young boy that Paan will damage your teeth but why do you eat it. He told me there is a tablet for narcotic available at Paan shop. We do not go there for Paan. So what is there in that narcotic. Nidra (sleep), Alasya (Laziness), Pramaad (Carelessness). What will happen to those who get addicted and happy as a result of taking this narcotic on the day they can not get the narcotic. The Sukh (happiness) they feel on taking the narcotic that will damage their mental faculties. This is Tamo-Gunni (of lowest quality) Sukh. And there is another kind of Sukh (happiness) that one feels when senses and object of sense come in contact with each other - 'विषयेन्द्रियसंयोगात्'. This is Rajo-Gunni (of medium quality) Sukh (happiness). This kind of happiness at first makes you feel good, but later you do not get any enjoyment or happiness in it.

Other kind of Sukh (happiness) is Satv-Gunni (of highest quality). This is obtained by imbibing good habits. 'अभ्यासाद्रमते यत्र दुःखान्तं च निगच्छति'। But these three types of Sukh (Happiness) are not true happiness. Not the first kind that results in Nidra (sleep), Alasya (Laziness), Pramaad (Carelessness). Not the second type that is obtained when senses and object of sense come in contact with each other. And also not the kind that is obtained by practice of good actions (Abhyas-janya). How much can you practice ?

One gentleman I knew he had memorized all seven hundred shloks (verses) of Bhagwad Gita. He could recite all of them without stopping. Also he could recite it all in reverse order of shloks. He also remembered the frequency of occurrence of key words in Bhagwad Gita. However, in last moments of his life, his practice did not mean anything. His tongue would not work and he lost all memory so he could not recite full shlok. What this means is that if we want to practice by chanting and memorizing with the objective that it becomes A-kshay (everlasting, non-destructible), that will not happen. What is actually A-kshay (everlasting, non-destructible) – only that will remain A-kshay (everlasting, non-destructible); and that is only Parmatma. Therefore सुखमात्यन्तिकं यत्तद्बुद्धिग्राह्यमतीन्द्रियम्। 6.21

Happiness Beyond three Categories

We should be happy in such a way that no worldly happiness sticks to us. We should not have to beg for happiness. People say that this is their rule that they do not beg for anything as they are not beggars. They feel hatred for beggars. But just think what is the state of our Indriyas (sense organs), our Mann (subtle mind). Do our sense organs and Mann not beg others for our happiness. Therefore, we need happiness that is Ati-indriya (beyond senses), Buddhi-grahya (obtained by intellect, intelligible), and is Atayantic (extreme, supreme). This happiness that is without and beyond the three categories of happiness – Satv-gunni, Rajo-Gunni and Tamo-gunni - is Atam-sukh (happiness of atma – Bliss), Brahm-sukh (Bliss from knowing Brahm) and is A-Kshay (everlasting, non-destructible). Man discovers the A-kshay Happiness as a result - 'सुखमक्षयमश्नुते' The word 'अश्नुते' (Ashnute) in this is not same as 'अश्नाति'.

'अश्नाति' means having breakfast - 'अशितं–नाशितं।'

'अश्नुते' means Vyaapti (pervades). Ashnute means that inspite of a difference in the script of languages, the prefix "A-" is 'A-kshar" ie indestructible.; and the word that is pronounced with "A-" is indestructible (A-kshar, A-nashwar). So A-shnute means that sense objects, senses, Mano-vritti (mental tendencies), Objects, people, Samadhi (climax of meditation), unconscious state, waking state, sleeping state and deep sleep state all change. But, Sukh (happiness) always remains unchanged as it is A-kshar (indestructible). When will this be so ? This will happen when your own Atma (essence) is Sukh-roop (happiness itself).

This is the art and education of making one Sva-tantr (free) and Sva-vlambi (self reliant). You change the happiness itself. Do not run after others asking for happiness.

I have experienced where bread that is eight days stale that are not edible but on extreme hunger give a taste that fresh bread does not give. So this is just an illusion in our mind that we will be sukhi (happy) only when we get this object or this person. Can you not be happy playing with children ? Can you not be happy discussing trivia with people ? You must know that they have the same Atma (essence) as you do; same Parmatma as you do.

Enjoyment is Temporary, Cause for Sorrow

ये हि संस्पर्शजा भोगा दुःखयोनय एव ते।
आद्यन्तवन्तः कौन्तेय न तेषु रमते बुधः ॥ 5.22

Bhagwan Krishna has stated very good fact in Bhagwad Gita. Bhagwan says that all enjoyments in the worlds end in sorrow. Our eye gets attracted to a beautiful A-kruti(shape). There are different types of flowers. People also are in the shape of flowers and these are also flowers of Pra-Kruti (Nature). This woman, this man, this boy, this girl – on seeing beautiful forms in these, our eyes feel happy. On seeing a beautiful bird, and a dog also we feel happy. On seeing many other beautiful things, we feel happy. But this enjoyment that is San-sparshaj (arise from contact with Indriyas), later they cause sorrow. The fruit of these is Du-kh (sorrow). Because enjoyment in one does not result in enjoyment in another, at another time and at another place. Then we suffer as a result of remembering them.

Second thing told is 'आद्यन्तवन्तः' This means that the enjoyment is like a guest – it comes and goes, has a beginning and an end. To love them is like loving a visitor. Today they meet you anywhere, at a club or a social gathering. Later, you do not know if you will meet them again. These will meet you, and then will leave you. And those who leave you will cause sorrow. What blossoms later withers. What burns is extinguished. Therefore, why do you expect Sukh (happiness) from these ?

(pg 234)

Third thing Bhagwan tells here is 'न तेषु रमते बुधः' - Intelligent person does not dwell on these enjoyments. You have to dwell only on Atma (essence).

Mann is tied to Atma

'यथा सूत्रेण प्रबद्धो हि शकुनिर्दिशं दिशं पतित्वा अन्यत्रायतनं लब्ध्वा स्वबन्धनमेव उपाश्रयते'- - Upanishads say that a bird is tied with a thread. It flutters it wings, going left and right, and then ahead and behind. But because it is tied with the thread it can not go elsewhere. When it is exhausted from the effort, it gives up and rests where it is, and does not suffer from the effort any more.

-'प्राणबन्धनं हि सौम्य मनः' Similarly, our Mann (subtle mind) is tied to Atma (essence). Whatever effort Mann makes to escape from Atma is in vain – whether that effort is via eyes, ears, nose, tongue or touch (five senses) it can not escape i.e. can not separate itself from Atma. Ultimately, it has to return to where it is tied. A famous Urdu poet has expressed it as follows:

जिस सिरका है यह बाल उसी सिरमें जोड़ दो।
दुनियासे जौक उलफते दामनको छोड़ दो।।

Our Mann will get Shanti (peace) only when it sits silent where it is and does not engage in activities of senses. If it flutters and tries to find peace and happiness in engaging with Indriyas (senses), it will never get peace.

So Bhagwan has told us three things. First, what is understood as source of enjoyment by worldly people, actually results in sorrow. Second that these are temporary and destructible. Third, intelligent persons do not engage with these objects of senses.

Stand up to Problems in Life

In the history of world, wise men never engaged in enjoyments. By engaging in sense enjoyments, man can not be happy. A wise person tries to tolerate when there is reason to be angry. But a goon later says that he reacted and gave back appropriately in anger. So, which of these two do you like ? Put yourself to this test. You will like the one who is tolerant.

शक्नोतीहैव यः सोढुं प्राक् शरीरविमोक्षणात्।
कामक्रोधोद्भवं वेगं स युक्तः स सुखी नरः॥

We have already said that Bhagwad Gita is not to incite you to escape to forest, but to face obstacles and make progress in life. Arjun wanted to escape from the battle. But Bhagwan told him that he can escape from the battle of life. It is not good to escape from problems in life. You face problems you have in life. How will escaping from them help ? You prepare yourself to expect good from the good ones, and to face the bad from the bad ones.

-'उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत - Arise, and learn the lesson of your duties from the wise and learned. My guru told me a mantra in my childhood. -'क्लैब्यं मा स्म गमः।' I used to to say that I

can not do Asanas (Yog postures), or Pranayam (Yogic breathing exercises). My guru to this used to tell me -'क्लैब्यं मा स्म गमः।'. Son, do not become impotent. This attitude is of a weak person. You should think that we will wholeheartedly face whatever problems come in life. How does escaping from them help ?

Tolerate Urges for enjoyment and Waves of Anger

So, brothers pay attention to this. When an animal feels an urge or anger it expresses it immediately. They start eating when they see green grass, but among animals some dogs are trained and well behaved. Even when food is lying in front of them, they do not eat till owner instructs them to. The sign of a good dog is that he will not eat till instructed by the owner, even though good food is lying around. A man from Germany had an Alsatian dog. He would make the dog smell his shoe and say 'Sit'. Now this dog would sit there in one place till his owner returned. He would also ot eat anything till offered. How loyal was that dog.

But man can not control his Mann (subtle mind) and Indriyas (senses). An urge to enjoy, wave of anger to cause distress to someone, an urge to express anger in words on actions, to wish worst for some one - all these arise in us. But these urges and waves are to be controlled and tolerated till the last breath of life. प्राक् शरीरविमोक्षणात्।

This capability should be in you till your last moment of life. Till last breath, this enthusiasm should be there that we will tolerate these urges for enjoyment and waves of anger. Think that I am regulated and controlled by Bhagwan Ram; and these waves of urges and anger will not affect me and I will conduct myself with ease and simplicity (Sahaj bhav).

How to Tolerate Urges and Anger - Mahatma

This is not impossible. When these urges and waves strike you, engage yourself in some other activity, read something good, think of Parmatma. Distract yourself by engaging your Mann (subtle mind) elsewhere. Udiya Babaji (a Learned saint from India) recited a shlok (verse) from Mahabharat –

वाचो वेगं मनसां क्रोधवेगं हिंसावेगमुदरोपस्थवेगम्।
एतान् वेगान् यस्तु सहेत धीरो निन्दा चास्य हृदयं नोपहन्यात्॥

One who can withstand the wave of Mann (subtle mind), wave of Voice, wave of anger, wave of hunger, wave of passing urine (Mootr-andriya) – he is a Mahatma. One more thing he said was when you have to hear your condemnation, by tradition or on face; you should be practiced in the determination that this condemnation can not hurt me. So, there should be excitement to tolerate urges of enjoyment and waves of anger; and there should be alertness to not be affected by the Sanskar (impressions) of these urges and waves. Only one who is capable of these is Yukt (Skilled) and Sukhi (Happy).

(pg 235)

Happiness of Equipoised

Therefore, the process in Bhagwad Gita is not escapism. It teaches us to be steadfast in the life journey. In the perspective of Gita, one who is Sam (Equipoised, balanced, unperturbed) in behavior is superior than a yogi in constant meditation (Samadhi-sth). One who is Sam-darshi (equipoised, balanced) in everyday conduct and behavior and does not go in isolation to Himalayas – is the superior Sat-purush (good man !!). - -'स योगी परमो मतः।'

आत्मौपम्येन सर्वत्र समं पश्यति योऽर्जुन।

A man when faced with happiness and sorrow, people that are his own and not his own; but he should remain Sam ((Equipoised, balanced) - -'समं पश्यति।'

Samya-yog (Union with Balance) in Bhagwad GIta is to remain equipoised, balanced and A-Vichal (steadfast). Your thoughts, steps, actions and situation should be same in the face of both cold and hot climate; storm or calm, pleasant fragrant breeze. Only such a person can be Sukhi (Happy) and Shaant (Peaceful).

Anand (Bliss) is Within You

Bhagwan says that Sukh (happiness) should not enter in you from outside, but it should come from within you. Fever is also of two types – one from outside and second from inside. One is called "Shaiv", and the second is called 'Vaishnav". One starts with hot limbs. Second produces inflammation in heart and then spreads to the rest of body. So the Sukh (happiness) that comes from outside suppresses you and Sukh (happiness) that arises from within you spreads in all the world. Then there is experience of only Sukh (happiness), of only Anand (Bliss). Then one experiences that there is a river of Anand (Bliss), a fountain of Anand (Bliss), an ocean of Anand (Bliss), a rain from the clouds of Anand (Bliss).

मधु वाता ऋतायते मधु क्षरन्ति सिन्धवः।
माध्वीर्नः सन्त्वोषधीः॥
मधु नक्तमुतोषसो मधुमत्पार्थिवँ रजः। मधु द्यौरस्तु नः पिता॥
मधुमान्नो वनस्पतिर्मधुमाँ अस्तु सूर्यः। माध्वीर्गावो भवन्तु नः॥

In Brihadaranyka Upanishad, above shloks name twenty five elements and state all of them to be Madhu (honey, sweet) and Bliss. These include Prithvi (Earth), Akash (Space), Mann (Subtle mind), Buddhi (Intellect), Praani (All living entities), night, dawn, Atma (essence) of physical elements i.e. world, and Gou (Cow). The message here is that all is sweet only, bliss only. Inside, outside, in all directions is Anand (Bliss) only. The plants and Indriyas (senses) are sweet and bliss. Vishay (Objects of senses), Atma (essence) is sweet and bliss.

-'एष ते आत्मा अन्तर्यामी अमृतः।'

There is no place for a sour heart and feeling. Let the source of your Anand (bliss) be inside yourself. There is no need to fill the water (of happiness) from the potholes in the world outside.

Spread Happiness to be Happy

Let me relate a simple thing to you. We live in villages. For irrigation in villages, we get water from wells in the ground. But there is a special feature of wells that whatever water you draw from them, more comes from deeper within the well. Similarly, your heart, your essence is a well of happiness. The more the happinesss you spread, you nourish others, you satisfy others, more will be the flow of Akhand (uninterrupted, unbroken) happiness within you in the form of Parmatma.

योऽन्तःसुखोऽन्तरारामस्तथान्तर्ज्योतिरेव यः।

Where is your resting place ? Do you need good, soft bedding for a rest ? Sometimes people coming to Vridavan from a city ask if there is air conditioning or not. Now a days there is air conditioning for people's comfort. But is the dependence on air conditioning for a good night's sleep and western toilets not a Para-deenta (dependence on other) ? If your comfort, rest is air conditioning, soft bedding, electricity, fan then what happened to the Sukh (happiness) that is within you ? Is it all dried up ?

योऽन्तः सुखोऽन्तरारामस्तथान्तर्ज्योतिरेव यः।

How to Multiply Your Happiness

So rest within you, and draw happiness from within yourself and distribute it. The more you distribute and spread Sukh (happiness), the more it will increase. And if you go to rest in somebody else's house you will have to leave and will cause Du-kh (sorrow). Therefore, rest within yourself. One who attains light, knowledge from within himself, his knowledge is true and everlasting. One whose light, knowledge, happiness is borrowed from some one else will fail him sooner or later.

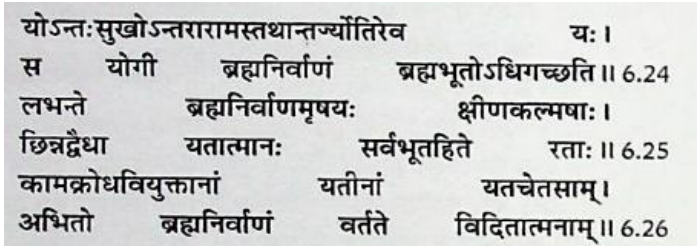
स योगी ब्रह्मनिर्वाणं ब्रह्मभूतोऽधिगच्छति।

What is Supreme Happiness (Brahm-sukh)

So, Brahm-bhoot (????) Yogi experiences Brahm-Nirvan (liberation). In reality, Brahm-akar (in the form of Brahm) Sukh (happiness) does not have a form or element to it (is not Kim-bhoot, Kim-akaar). The Sukh (happiness) within Atma (essence) only is itself Brahm-sukh (supreme happiness).

If there is happiness within you, you will be happy wherever you go. But if there is no Sukh (happiness) within you, then any one can cause you Du-kh (sorrow), anywhere. Even to the extent that one causing you Sukh (happiness) can cause you Du-kh (sorrow). In this way, in Bhagwad Gita Bhagwan tells us many things that are useful to us in our life.

Pravachan 11


योऽन्तःसुखोऽन्तरारामस्तथान्तर्ज्योतिरेव यः।
स योगी ब्रह्मनिर्वाणं ब्रह्मभूतोऽधिगच्छति॥ 6.24
लभन्ते ब्रह्मनिर्वाणमृषयः क्षीणकल्मषाः।
छिन्नद्वैधा यतात्मानः सर्वभूतहिते रताः॥ 6.25
कामक्रोधवियुक्तानां यतीनां यतचेतसाम्।
अभितो ब्रह्मनिर्वाणं वर्तते विदितात्मनाम्॥ 6.26

(pg 238)

What is Brahm realization

Bhagwan Krishna tells us the qualities and essence of the person who has discovered / realized Parmatma, has experienced Brahma (Brahma-nu-bhooti), and is Shaant (peaceful).

The first line of first verse above has three things – Your Araam (Peace), Your Jyoti (Light, illuminance), and your Sukh (Happiness). Where are these three ? If your Peace is outside you, is elsewhere and not where you are, is in the control of someone else; then you are dependent on others. So, you can not be at peace and also can not give peace to others. One who has money can give to others. But one who has no money can not give it to others. So one who is not at peace with himself, forget giving it to others he will always remain agitated.

If some one is restless, keeps coughing, keeps making noises and tell others to be at peace and rest, how will others be able to have peace with his coughing, restlessness and noises. To give peace to others, it is necessary to be at peace yourself.

Shanti (Peace) means Satta (Existence); Jyoti (Light, illuminance) menas Chitt (Intellect); and Sukh (Happiness) means Anand (Bliss). Antah- (Inner) means Atma (essence), Pragy-atma (Intelligence, Wisdom), Antar-atma (Inner essence). Our Atma only is Sukh (Happiness), Our Atma only is Shanti (Peace), and our Atma only is Prakash (Light, Illuminance, as in Knowledge and wisdom).

Now think carefully about whether you are self reliant or dependent on others for your Gyaan (wisdom), for your Sukh (Happiness), for your Shanti (Peace). If you are dependent on others, then if you will not have Prakash (wisdom), if you will not have Aaram (rest), how will you get Shanti (Peace). Only one whose Aaram (rest), Prakash (light, wisdom), Anand (Bliss) is not dependent on others is situated in Sat-Chit-Anand (True existence, Intellect, Bliss) that is Brahm, and only he is a Yogi who is Brahm-bhoot (in a state of Brahm realization).

स योगी ब्रह्मनिर्वाणं ब्रह्मभूतोऽधिगच्छति।

Very few people understand that only dependence on others is the reason for Du-kh (sorrow).

'सर्वं परवशं दुःखं'

And self reliance is Sukh (Happiness) - 'सर्वं आत्मवशं सुखम्'

These, in brief are the symptoms of Sorrow and Happiness, in the words of Rishi Manuji. 'एतद् विद्यात् समासेन लक्षणं सुखदुःखयोः'

If you are Para-dheen (dependent on others), you are agitated in your heart, you have ill-will, and expect Sukh (happiness) from others then you can not be Shant (have peace). You will experience Shant (peaceful) Brahma-anand (Bliss of supreme) - Sukh (Happiness) – Aaram (restful) state, and Atma that is synonym with Sat-chit-Anand (True existence, Intellect, Bliss) and is Jyoti (Light, wisdom); then you will be Brahm-bhoot (in a state of Brahm realization). And then the empire of Shanti (Peace) will be established within you i.e. state of Brahm-Nirvana (Liberation).

लभन्ते ब्रह्मनिर्वाणमृषयः क्षीणकल्मषाः।
छिन्नद्वैधा यतात्मानः सर्वभूतहिते रताः॥ 6.25

(pg 239)

Who is a Rishi

One who knows the meanings of words does not attain Shanti (Peace). Knowledge of synonyms of words does not result in experience of Shanti (Peace). Some one asked what does a Kumbh (pot) mean. The answer was it is a Kalash (container). What does Kalash (container) mean ? It means Ghat (vessel). What does a Ghat (vessel) mean ? Gharra (Pot). And Gharaa (Pot) means ? So the answer was "I don't know, Leave it to you". So those who know the words like Shanti (Peace) from poems, dictionary, and grammar do not attain Shanti (Peace).

To attain Shanti (Peace), you have to be a Rishi (Sage).

According to grammar of Sanskrit - 'ऋषि तत्त्वार्थदर्शने' - A Rishi is one who sees the Tatv-vastu (essence material), and who has Tatv-arth-darshan (ability to see essence).

Seeing the Essence, Reality; and not Form and Shape

One who looks beyond the shape and form of an object, and sees the Upa-daan (ingredient) that the object is made of; and recognizes that in ALL there is Brahm (supreme essence), Sat (existence of truth), and Anand (Bliss). That Tatv-Darshi (one who sees Essence) Rishi attains Brahm-Nirvana (Liberation).

One who sees only the superficial shape and form, and remain busy with remembering the names of objects do not attain Brahm-Nirvana (Liberation). Shape and form of objects are only superficial.

Some objects are triangular, and others are square shaped. So this is their shape and form. Then there is color of objects such as yellow, red etc. Color, shape and form of an object are Adhya-ropit (superimposed) on the Tatv (essence).

When you make jewellery out of gold you make a bracelet or an ear ring – these are shapes given to gold, and the design and polish to highlight beauty is it's form and colour. So shape, form and colour are different attributes superimposed on gold.

'अनारोपिताकारं तत्त्वम्'- - The essence is that on which no shape has been superimposed. That which is not gold, not bracelet, not ear ring, not a slab, not powder (gold dust), not liquid – it is Tejomaya (filled with brilliance) Dhaatu (substrata) , that is Tatv (essence).

One who knows gold can easily recognize any ornament made of gold. But one who does not know gold can not differentiate between ornaments made of real and fake gold. He will be attracted by the shape and design of the ornament. And will also a large price for fake ornaments also.

The value is not only in the money. Our labour, our Buddhi (intellect), Pratibha (skills, ingenuity), our Jeevan (life) – these are most valuable. To reduce these to valueless, to reduce their value to zero is the biggest loss.

'Kh' means Shunya (zero) and Rachna (creation) means to create. Combining the two Kha-Rachna (Spending) means to empty your treasury, to destroy the wealth of your life. And to destroy for the sake of something that has no value. There is no way to compare the value of these.

Therefore, Braahmi Sthiti (situated in Supreme), Braahmi Shanti (Supreme Peace), and Brahma-anand (Supreme Bliss) is attained by one does not get trapped in the shape and form (normal and deformed) of objects; and instead recognize the Tatv (essence).

'न सलति इति असलम्'- - what does not change, transform and does not get destroyed; that is Asal (Real). One who sees the reality attain Brahm-Nirvana (Liberation).

(pg 240)

No Fault in Indriyas (sense organs) and Mann (subtle mind) and Actions

Four attributes of those who attain attain Brahm-Nirvana (Liberation) are mentioned.

-'क्षीणकल्मषाः, छिन्नद्वैधा, यतात्मानः और सर्वभूतहिते रताः'

First, they are engaged through their living and conduct in the welfare of all (Sarv-Bhoot-Hit-Rata). We have said many times that welfare of one is in the welfare of all. The Atma of all is the same as Atma of one, and the Atma of one is the same as Atma of All. If you harm yourself, rest assured that you also harm all others. 'सर्वभूतहिते रताः' means including yourself engage in

the welfare of all living beings, then you will attain Param-sukh (supreme Happiness), Param-Shanti (supreme Peace).

How to engage in the welfare of all ? The answer is -यतात्मानः Be in control of your Indriyas (sense organs) and Mann (subtle mind). To be on control of these does not mean to kill them. If the objective was to kill them you would not have been given Indriyas (sense organs) and Mann (subtle mind). These are not to be destroyed, but to be used appropriately for welfare and benefit. And appropriate use of these is possible only of these are in your own control. As we have said earlier -यतात्मानः means that you do not speak when you do not want to speak. For this kind of control Vya-vastha (discipline), Maryada (boundaries), Pra-bandh (arrangement) are essential . Just as a minute hand on the clock moves in a controlled, disciplined manner; similarly your tongue, hands and feet should move in a controlled, disciplined manner. When you want to work and stop working should be in your control. Do not run and exert yourself in a way that you can not stop when it is time to stop. Your speed of movement should not be so fast that your movement (in action) is beyond your control. It should stop where it is appropriate to stop.

So, -यतात्मानः means our Indriyas (sense organs) and Mann (subtle mind) are in our own control. So we speak what is appropriate, act in an appropriate way and go where it is appropriate to go. Our thoughts, Indriyas (sense organs) and Mann (subtle mind) do not get attracted to what is inappropriate.

We can engage in activities for the welfare of all only when we are -यतात्मानः, i.e. we can engage in activities for the welfare of all ('सर्वभूतहिते रताः) only when we are disciplined, in control of ourself and stay within boundaries.

So 'सर्वभूतहिते रताः is when there is no fault in actions.

And -यतात्मानः is when there is no fault in Indriyas (sense organs) and Mann (subtle mind).

No Dilemma

But how will this actually happen ? The answer is 'छिन्नद्वैधाः'

द्विधा, द्वि-विधा, दुविधा। - means Two ways, Dilemma of choice. Some people delay even deciding whether to turn right or turn left. One man was telling me about his two sons – one of them takes a business related decision in seven days, whereas the other one takes a decision in minutes. The decision taken by second is arrived at by the first son after understanding the matter over seven days. Both the boys are sons of same parents, had same upbringing; but there is a big difference in their decision making capabilities. One who can not decide whether to turn or left will live with dilemma, and will have doubts.

A man was swimming in a river. He knew that his house is on the banks of the river. But he forgot whether it was on the right bank or left bank. So he started swimming for a while on the left, and for a while on the right. Only when his dilemma was resolved, he knew which direction to swim in , and he could reach his home.

So, for the benefit of all, it is necessary to have a resolved knowledge besides having control on your Mann (subtle mind) and Indriyas (sense organs) i.e. 'छिन्नद्वैधाः'

(pg 241)

Dilemma and Doubt are great sins.

Doubt is Sleep

'संशयात्मा विनश्यति, नायं लोकोऽस्ति न परो न सुखं संशयात्मनः' - This is said in Bhagwad Gita. Doubt is a kind of Nidra (sleep). The root word in Sanshya (Doubt) is Shayan (sleep). The prefix Samm is added to Shayan to give the word Sanshya. 'सम्+शयः=संशय।' So Doubt means Sleep.

When man spends his life in dilemma i.e. whether this is his duty or not, whether this is for enjoyment or not his life can not be lived appropriately. In an undecided life, the Mann (subtle mind) and Indriyas (sense organs) are not in control and he can not act for the benefit of anyone. So how to remove this doubtful state of dilemma ?

Liberation through No sinful desires, No dilemma, self-control, action for welfare of all

The answer to this is 'क्षीणकल्मषाः लभन्ते ब्रह्मनिर्वाणम्।'. In this, 'लभन्ते ब्रह्मनिर्वाणं' Attaining Brahma-Nirvana (Liberation) is the result and 'क्षीणकल्मषाः' means one who does not have sinful desires in his Mann (subtle mind). One who does not wish any ills for anyone by Karm (action), Mann (subtle mind), or Vaani (spoken word) - 'अद्रोहः सर्वभूतेषु कर्मणा मनसा गिरा'. So, the first pre-requisite is that there is no Paap-Vaasna (sinful desires) . Then there is no dilemma or doubt, control over Mann (subtle mind) and Indriyas (sense organs), and action is for the welfare of all. Then the Brahm-Nirvana (liberation) is attained. 'लभन्ते ब्रह्मनिर्वाणं'

Now when you are liberated after leaving the Jeev-Bhaav (feeling of Jeev, identifying with Jeev) behind you, and are at peace in Brahm-Bhaav (identifying with Brahm), and have attained Braham-Nirvana (Liberation), then -

कामक्रोधवियुक्तानां यतीनां यतचेसाम्।
अभितो ब्रह्मनिर्वाणं वर्तते विदितात्मनाम्॥ 5.26

Winning over Anger and Desires

The feelings of anger and desires is not bad per se. To be in control of the desires and anger is bad. Anger and desires are present in our Antah-karan (Inner conscience) in seed form, and Antah-karan ((Inner conscience) is there inside our bodies. The Antah-karan (Inner conscience) given to us is so safe because we want to protect ourselves from something, and also we want to get something. In these situations, it is not possible that we do not ever get feelings of anger and desires. Therefore, if you get feelings of desires and anger you should not think that you have been degraded, or have fallen. ON the other hand, we should attempt that when anger and desires strike us, then we win over these feelings. We should not behave and conduct according to them (anger and desires), but these two should be in our control . We should direct the desires willingly towards Bhagwan, and direct anger willingly to remove the ill wills. And in this way purify our hearts. कामक्रोधवियुक्तानां यतीनां यतचेतसाम्।

Anger cures Desires, and vice versa

Sometimes when desires strike, invite anger and desires will withdraw. This is the technique to remove desires. Similarly, when anger strikes invite desires and anger will withdraw. The relation between these two is that on one's coming, the other one leaves.

In Vridavan, a gentleman used to sit a lot next to me. I knew that a certain man comes this gentleman will go away. So when the first gentleman used to come, a colleague of mine used to invite the second person and the first gentleman would leave on seeing this particular man. I also knew how this second man would leave. He would leave immediately if he saw a newspaper in my hands or heard the sound of a radio in my room. He did not like the newspaper or radio and would leave on seeing these.

(pg 242)

Using Anger, Desires and Greed as Cure

In fact, man should know that the cure for anger and desires is not to leave them. These should be used as a cure. You should use anger to control desires, use desire to control anger; and to control desire and anger you should use greed.

You should think like this that in this situation if we enjoy the object of desires and have anger , our income will face obstacles and will be reduced. Our profits as a result will be reduced. Similarly, you should use desires to cure the ill effects of anger and greed. On using the anger, desires and greed in this way, these faults become cures in your life. Therefore, always be on guard and attempt to maintin control on your Mann (subtle mind). Actually, all Saadhna (…..) is only for this Samajh-daari (understanding and use of intelligence).

Those who lack this Samajh-daari (understanding) will remain fools regardless of the amount of Dhyaan (Focus) and Samadhi (Meditation). But those who are intelligent and have this understanding through their Pragya (Intelligence), Buddhi (intelligence) and Samajh-daari (understanding) will achieve easily what others achieve through much effort.

Actually, Pragya (Intelligence), Buddhi (intelligence) and Samajh-daari (understanding) are very important. In our culture and philosophy the respect given to Pragya (Intelligence), Buddhi (intelligence) and Samajh-daari (understanding) is not seen in any other Dharm (religion) of the world. Let anything happen, but our Buddhi (intelligence) should not be destroyed at any cost. Unfortunatley, some destroy or suppress their intelligence through use of addictive substances, under the control of emotions or through other means. But this should not be done. If there is Buddhi (intelligence), then everything is there. And if Buddhi (intelligence) is not there, then everything else is of no use and is lost. Therefore we should live as 'विदितात्मनाम्' - The knowledgable, self realized.

स्पर्शान्कृत्वा बहिर्बाह्यांश्चक्षुश्चैवान्तरे भ्रुवोः ।
प्राणापानौ समौ कृत्वा नासाभ्यन्तरचारिणौ ॥
यतेन्द्रियमनो - बुद्धिर्मुनिर्मोक्षपरायणः ।
विगतेच्छाभयक्रोधो यः सदा मुक्त एव सः ॥ 5.27-28

Reason for Bandhan (Trap, Ties) and Non-Liberation

The one who is liberated is always liberated. You should not imagine that you will be liberated when you are in Samadi (meditation), or will be liberated when you go to Brahm-lok (spiritual realms), or when you attain Brahm-Sthiti (situated in Brahm). Bandhan (Trapped, tied) means fault with our Buddhi (intelligence, understanding). There is no reason for Bandhan (Trapped, tied) other than A-gyaan (absence of knowledge), Na-samajhi (absence of understanding).

'प्रज्ञापराध एव एषः' - What we call Du-kh (soroow) is actually the fault in our understanding, and is the fault of our Pragya (intelligence). Where there is understanding - the brightness of light remains, and there is no Andhkaar (darkness of ignorance) or Du-kh (sorrow). Samajh (Understanding) only is Prakash (Light of knowledge) and is also Parmanand (supreme joy, bliss). There fore, one whose Buddhi (intelligence) is active and shining he is always surrounded by Sukh (happiness).

One important thing is to also have Vi-shraam (rest) after Shram (work, labour). स्पर्शान्कृत्वा बहिर्बाह्यांश्च In our life, we should have the practice and perspective of not being dependent on an activity or an object, or person. In our life, we should have some time for solitude when we are not engaged in any Karm (action), and are not engaged in activities of sense organs , and are sitting quietly with our inner self. One who works the whole day and has no routine he can not work properly. To work one needs rest. When we tolerate many kinds of Upadrav (Nuisances, calamities) and Vikshep (distractions) in our life, there should also be some time set aside for Shanti (peace) when these nuisances and distractions are not there.

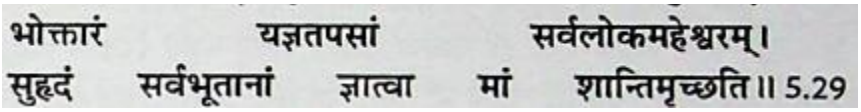
Withdraw your senses from external world, keep your focus on your inner self, and sit in Shaanti (Peace) for some time. With regulated breathing, with still body and controlled Mann (subtle mind) and Buddhi (intelligence, thinking). One who keeps balance between his Vi-shraam (rest) and Shram (work, labour), works and rests appropriately, keeps a waking and sleeping

routine and lives a disciplined life is always Mukt (liberated), and is never Aa-badh (trapped, tied).

(pg 243)

Special quality of Sad-Gunn (positive traits)

At the end of Adhyaya five, Bhagwan Krishna gives a very important message in the shlok below –

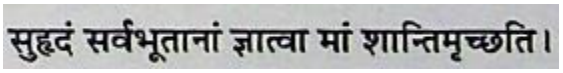

भोक्तारं यज्ञतपसां सर्वलोकमहेश्वरम्।
सुहृदं सर्वभूतानां ज्ञात्वा मां शान्तिमृच्छति॥ 5.29

Everyone wants Shanti (peace). No one likes Ud-veg (conflicts). In fact, conflict is not our own, comes like a goon and then goes. If some one wants to spend all his life in conflict he can not do that. If some one says he will always tell lies, he can not do that.I went to a gentleman's house. He told me that he always tells lies. I asked him is he not telling the truth right now. The gentleman was quiet. If some one speaks lies continuously, what will happen? If he calls his mouth as nose, and vice versa, then people will make a note of this and will interpret what he says accordingly. No one can spend all his life speaking lies. He will have to speak the truth sooner or later. Similarly, one's life can not be full of violence always, all his life. However, he can be nnon-violent always, all his life. One can not be a thief all the time, but he can be a Sadhu (noble person) all his life. One can not have a life of Pari-grah (taking from others what is not his), but one can have alife of A-Pari-grah (Not taking from others what is not his). This is the special quality of Sad-Gunn (positive traits).

Shanti (Peace) is Aatm-Dharm (Duty of self), Aatm-Swabhav (Nature of self), and Aatm-Gunn (Trait of self). You should always remain Shant (Peaceful). You have to hang on to A-Shanti (Opposite of Peace, Not peaceful). To remain peaceful you have to do nothing. But you have to understand something.

Discovering by Remembering

We have said earlier also that if by knowing, or discovering or understanding that a certain thing or object has been obtained by you; then that that object was already yours before you came to know of it or discovered it to be your own. The Vedanta philosophy says that you have forgotten, that's why that object was not yours. It was already in your pocket. Now that you remember it, you say you have it.


सुहृदं सर्वभूतानां ज्ञात्वा मां शान्तिमृच्छति।

You have to recognize Parmatma, who is our (Su-Hyard) well-wisher. Understand it like this. A gentleman went to a school. He saw all the students. He saw a boy who was healthy, handsome and bright looking. The gentleman decided to adopt him and told the head master of school that he will provide for all the expenses of the boy. After the boy finished his schooling,

he was called to visit the gentleman. He was afraid to go there that how will he face a person with his status. The boy did not know who was supporting his expenses and welfare. When he finally went there, the gentleman told hm that at first sight he had adopted in his mind as his son. Then, the boy realized that he has been his son since along time, and that he is his own and he loves me. The boy was filled with Anand (bliss). Our Bhagwan is similar, who is our well-wisher, and wants the welfare of all.

(pg 244)

Ishwar as Well-Wisher

Shri Ramanuj Acharya has given an example in his writings as follows. A father and his son got dowm from a boat at a river bank. But they did not recognize each other due to separation since a long time. They had an argument when placing their luggage. Both of them claimed the same luggage. The gentleman who had come to receive them, only when he introduced them to each other realized that they had come to the town only to meet each other. Both of them were happy then.

Similar story has been related in “Shad-Gopa-Charya Geeti”, and in “Brihad-Aranyak Upanishad” by Shankara-Acharya.

Shankara-Acharya relates it as prince who was stolen in his childhood. He was brought up by dacoits. However, he was recognized as a prince and was made aware of it. He was a prince also before he was made aware and told explicitly. He came to know and experienced princely feelings. So, सुहृदं सर्वभूतानां means Ishwar is our well wisher , friend. He helps us all the time – waking, sleeping, dreaming, in battle, in forest, at all places. **The need is not to make Ishwar our well-wisher, but to realize that Ishwar IS our well-wisher.**

Assurance for worst Sinners

Some one said that Ishwar must be well wisher of men of status. The fact is Ishwar is well-wisher of all. How comforting is this ! Those who considers themselves as sinner, suffer from their sorrows, or are disturbed by their faults, conflicts; they should not lose hope and resolve with determination that Ishwar is helping them also, is their friend and wants their welfare. They will be comforted just by knowing this.

Some say that in the Hindu scriptures, Vedic Dharm there is repeated mentions of sins. That is fine, but also consider that along side they also talk about assurance, solace. The biggest sinners will have their Kalyan (welfare, well being) with one name of Ram, one Gyaan (knowledge), one Bhaav (feeling), and remembrance. In other religions, it is difficult to find such reassurance for the welfare of man. Our religion is the one of Ashwasan (Reassurance, solace, comforting).

Ishwar as Both Doer and Enjoyer

भोक्तारं यज्ञतपसां सर्वलोकमहेश्वरम्।

Parmeshar is the Bhokta (one who receives, accepts and enjoys) our offerings in the form of Yagna (Ritualistic offerings) and Tapasya (austerity, penance for purification). The fruit of Yagna (Ritualistic offerings) is given to the performer of rituals or to the Devta (divine being) to whom it is directed. Parmeshwar is present in the doer of rituals as Antar-yami (ever present inner essence) and is also as enjoyer in the Devta who is receiving the fruit of ritual.

In reality, our Aatm-Chaitanya (inner consciousness) by entering our Antah-Karan (inner conscience) makes our Aham (ego) as a "*Kartaa"* (doer). And also our Aatm-Chaitanya (inner consciousness) by entering the body of the Devta (divine being) of our choice as determined by our Mann (isubtle mind) makes him the "*Bhokta"* (enjoyer). In both Antah-Karan of doer in the form of "*Kartaa"* (doer) and in the Devta of enjoyer in the form of "*Bhokta"* (enjoyer), it is the same Parmeshwar.

भोक्तृदेवतावच्छिन्न चैतन्य - Enjoyer Devta Consciousness is the same as - कर्तृजीवावच्छिन्न चैतन्य - Doer, living being consciousness.

'भोक्तारं यज्ञतपसां' - Understand this in another way. What you feed others, help others and do for the well being of others that is *Yagna* (Ritual Offerings). And the discipline, self control, austerity you do in your body is *Tapp* (austerity, penance for purification).

(pg 245)

So, keep yourself in control and work for the welfare of others. Certainly, the fruit of these will be enjoyed by Ishwar. In your body, Ishwar only enjoys the taste of self-control; and also enjoys the comfort of Sukh in body of others. He is the Swami (owner) of all and is Sarv-Lok-Maheshwar. You perform your duty well, for Him.

Without worrying about how to please Ishwar you keep your attention on one how simple and natural your Antah-Karan (inner conscience) is, and second that how pure your heart is in work you do. The Ishwar is your well-wisher as it is. And just by knowing this, you will have Shanti (peace). - ज्ञात्वा मां शान्तिमृच्छति

Only for this, is the promise of Bhagwan as - तत्प्रसादात् परां शान्तिं स्थानं प्राप्स्यसि शाश्वतम्।

Ishwar as Motivator, Sustainer and Benefactor

The last shlok of Bhagwad Gita is :

यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः।
तत्र श्रीर्विजयो भूतिर्ध्रुवा नीतिर्मतिर्मम॥ 18.78

This is the Phal-shruti (fruit of listening) of Bhagwad Gita. This does not mean that if you read or study Bhagwad Gita, then you will get this result, or Vaikunth (heaven), or will achieve liberation

after death. This also does not mean you will attain Samadhi (final stages of Meditation). There is nothing of this kind. Then what is it ?

This means that what means or path you have adopted, what Karm (action) you are doing and what remedies you are doing; those all are Yog (skillful union).

-'योगः संहननोपायः' - The word Yog means Union. The word Yog means Upay (Remedy). The word Yog means "To Do". So the word Yogeshwar means Ishwar is the Pra-vartak (originator), Nir-vahak (Executor, sustainer), Phal-daataa (Benefactor, giver of result) of what you are doing is Ishwar.

You pay attention to these three. First, the motivator of your actions is Parmeshwar. Second, the one who sustains your actions is Parmeshwar. Third, the one who brings it to completion is Parmeshwar. You only have to be prepared for action like Arjun to pierce and attain the target goal.

The essence of this is that in your bodily form the Jeev (living being) is enthused to perform action, and Parmeshwar is always present to motivate, sustain and complete your actions. Then you will in this world attain Shree (Auspicious, Luster, Prosperity) Vijay (Triumph, victory), Bhooti (Vaibhav – Glory, Splendor, Majesty, Grandeur). And you will be determined in your actions.

Bhagwan Krishna says that my Nis-chay (resolve), my Gyaan (knowledge) and my Buddhi (Intellect) wil be only present with My motivation. Therefore, Sanjay says that wher Bhagwan Krishna is the motivator, sustainer ,and bless endeavors with successful completion; and where Jeev (living being, man) is dedicated to his actions and carrying out his dutiful actions there is no reason for doubt. There only is Shree, Vijay, Vaibhav, Dhruv (steady) Neeti (principles) and Gyaan (knowledge) of Bhagwan.

Pravachan 12

The Essence of Bhakti (Devotion)

Three Meanings of Bhakti

In Sanskrit language the word *Bhakti* has three forms of its meaning.

One - 'भजनं भक्तिः' - Bhakti is singing Bhajans (devotional songs) for Bhagwan with Prem (devotional love)

Second - 'भञ्जनं भक्तिः' - Bhakti is breaking ties of attachment to the material world. (Bhanjanam is made from root word भञ्जो आमर्दने)

Third - 'भागो भक्तिः'-Bhakti is discovering and experiencing that one is part of Ishwar.

Sage Shandilya has identified the feature of Bhakti as the Param (supreme) Anuraag (love) for Ishwar.

Two Features of Bhakti

Sage Narad has identified the two features of Bhakti as 'सा त्वस्मिन् परमप्रेमरूपा अमृतस्वरूपा च।'

He says that Bhakti is in essence the Prem (devotional love) of Parmatma. In Bhagwan that we see, Param (supreme) Prem (devotional love) in that form is Bhakti. The manifestation of Bhakti is Param (supreme) Prem (devotional love), and that is felt for the Bhagwan that we can see. Whether you see it with eyes or in Mann (subtle mind), to see is essential. What can not be seen, can not be imagined even with Mann (subtle mind), and Buddhi (intellect) can not conceive and think of it - can not be the object of love. Prem (Love) can only be with one who can be seen and can manifest in our Mann (subtle mind). For love, a simple object is required that is front of our eyes. Therefore, sage Narad has stated a feature of Bhakti to be Param (supreme) Prem (devotional love) in the form of Parmeshwar that is before us. This is Saadhan Bhakti (Devotion with means, resources). The second is 'अमृतस्वरूपा च'- - The Swaroop (essence) of Bhakti is Amrut (Divine life-giving nectar), and Prem (devotional love) is its manifest form is . So this is Phal-swaroopa (fruit oriented) Bhakti

Why Shravan (Hearing) is needed

When we discuss Bhakti, the first topic is Shravana (Listening). If some one you love is moving around, you can also do Bhakti as a result of seeing him/ her. If you touch him /her, you will be delighted and will fall in love. The feeling of love is also in those who can not see. But that love is from the sense of touch or hearing their voice. The feeling of love can also be a result of smell or taste. The love is not dependent only on seeing with eyes. There is no rule or boundary that only those with eyes can feel love. Even one without ability to see can love.

But then how to love Ishwar that can not be seen, touched, tastes or smelt. To make Ishwar as 'This', Shravan (Hearing) is essential. This is the principle of Philosophy that what is Nitya-Paroksh (always beyond visibility), and Sarvatha-Proksh (beyond visibility everywhere), then one has to rely on Vaakya-Pramaann (proof by word). And Nitya-A-Paroksh (always visible) is also proven by Vaakya-Pramaann (proof by word).

The Atma is And Nitya-A-Paroksh (always present), but its trait of being part of Brahma is unknown. To know the trait of being part of Brahma, its knowledge by word is needed. So, knowledge about Ishwar, and knowledge of Brahma (supreme consciousness)- both need communication by Shravan (Hearing). There is no other mechanism to know about these.

(pg 247)

Whe we hear about the glory of Ishwar, we feel a desire to see him. In our childhood I heard that there is a man by name Mahatma Gandi. That he is a follower of principles of non-violence

and truth, and he ha s many Sda-Gunns (positive traits). I had a wish to meet him and I went from Varanasi to Vardha and Sevagram. When I saw and met him, then only I came to know how he is. When you hear glory of something and that object is not in front of your eyes, you want to see the object and you also feel a love for it.

Why No Love for Ishwar

We do not recognize Ishwar by both these methods. We do not recognize Ishwar when we do not feel / see etc Him with our Idriyas. And, also when we see Him in innumerable forms, we do not recognize Him. For this reason, neither do we feel love for Him, nor we feel Bhakti (devotion) for Him. Therefore, Shravana (Listening) about Ishwar is essential for Prem (Love) and Bhakti (Devotion) towards Ishwar. Listen, Understand and Love Ishwar.

There are many religions in the world based on Prem-Bhakti (Devotional Love). Even the followers of Buddhism and Jainsm sects who do not recognize One Ishwar, agree that Jeev that is Sad-Gunn-Sampan (endowed with all good traits), Pavitra (Pure) and has attained Buddhatv (enlightenment, and realization of Brahm) is Ishwar. The man that is Sad-Gunn-Sampan (endowed with all good traits) is called Tirthankar in Buddhsm. They have twenty four Tirthankars. They also describe the devotion to Buddh, Mahavir Swami, Tirtahankars similar to Hindu's devotion to Ishwar. There is no difference in their Bhakti and Hindu's.

We, Hindus say 'जगन्नाथस्वामी नयनपथगामी भवतु मे।'

And they say 'महावीरस्वामी नयनपथगामी भवतु मे।'

So, Bhakti is also there in both Buddhism and Jainism. Christianity and Islam is also full of Bhakti (devotion). Both Bible and Kuran-sharif teach Bhakti (devotion) towards One Ishwar. Guru Granth Sahib and Zandavesta (?) is also full of Bhakti. Bhakti towards the Ishwar that is Paroksh (can not be seen) and is invisible (to senses) i.e. can not be perceived by senses can not arise by any other means than listening. If we are worshipping an idol we have to hear that idol is of stone, gold, silver, bronze and whose idol it is; also whether Ishwar is in the idol or idol itself is Ishwar. If you see an idol without listening, you can not get a Bhaav (feeling) of Ishwar towards the idol. Therefore, the essence of Bhakti is in hearing.

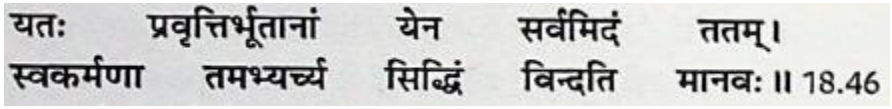
How Hearing about Ishwar works

What does hearing do ? Prem (Love) is already in your heart in some form. If there is no seed of love, it will not work. Aa-sakti (attachment) is in all hearts. Some are attached to their child, others to their body, and still others to their favorite material object. Attachment is simple nature of Antah-karan (inner conscience). So, the attachment that is there for worldly objects to be directed towards Ishwar needs Shravan (hearing). One who does not hear about Ishwar, Bhakti can not arise in his heart. In solitude, or meditation or Jaap (chanting on rosary beads) will result in you thinking about only what you already know. You will not be able to know more than that. The strange fact is that whereas everyone is Ishwar in Buddhism and Jainism and they have been very few, and Ishwar of Christians and Islam is Nir-Aakar (without form or shape); in Vedic Dharm Ishwar is not limited and restricted to one person and has not been left as Nir-Aakar (without form or shape).

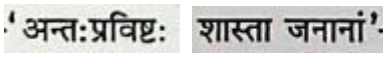
(pg 248)

Reason for Conflicts

The attachment to one person, one Jati (class of society), one religion is the reason for many conflicts. Due to attachment to our own brother and cousins, followers of same religion as ours we are biased and fight religious wars. This is all because we do not know the reality of Ishwar. Attachment to religion, class of society, one sect, nation and language results in a narrow perspective, and does not allow man's Buddhi (thinking, intellect) to rise upwards, beyond these. To the extent that different followers of path of Bhakti develop the perspective of their Ishwar as unique and tendency to fight based on this. But the Parmeshwar of our Vedic Dharm is very generous. This means he is in all, at all places and is conducting all. Bhagwad Gita says:



The One that is motivating all to do their work – an ant is moving, bird is flying, fish is swimming, man is performing different actions, fan is working, electric bulb is lit, heater is giving heat, refrigerator is cooling. All living and non living are performing their function and all material is manifesting their nature, and that which is in all these and is regulating all these – is Ishwar. -



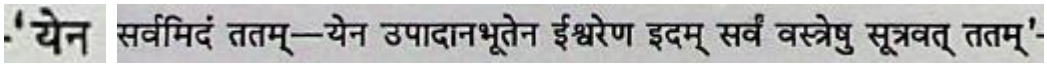
But the knowledge of this form of Ishwar, as regulator is known to all followers of Ishwar-vaad (Ishwar Religions that believein Ishwar – the Suprem). The unique feature of Hindu philosophy is that it not only regulated all, it is present in all.

Is Ishwar responsible for all Wrongs also ?

Some question that if all is regulated by Ishwar, then he must also be regulating the bad, ills and wrongs. But that is not rue. When an electric fan makes noises or catches fire, is it fan's fault or the fault of electricity running it ? Certainly, the instrument i.e. the electric fan is faulty, the electricity running is not al fault. So, Sarv-agya (all knowing), Sarv-shakti-maan (all powerful) Parmeshwar gives same Shakti (energy), Gyaan (knowledge), Satta (existence), Anand (bliss) to all. But one who has pure Antah-karan (inner conscience), he is motivated by Sad-Gunn (positive traits). What you take from Ishwar depends on your own Antah-karan (inner conscience).

Ishwar as All Pervasive

But what is said next is even more vital and important.



Just as fabric has cotton in it, similarly Ishwar is in the fabric that we call the Vishv (world, universe, creation). This kindof description or philosophy is not to be found in any other philosophy of the world. The result of this is that in those religions there is no practice of idol

worship or acceptance of Avatar (manifestation of supreme in living form) concept. Because Ishwar is in all forms, then Ishwar is also in the form of idol.

Even a tree is the form taken by Ishwar. Ishwar only has manifested as a tree, love a tree also. In Vrindavan, a man when he used to go to garden used to hug tree and used to say " Prabhu, you have manifested in this form. You are exposed to heat, cold but remain here to provide shelter to us, fruits to us."

(pg 249)

In this, there is no discrimination of sects in religion, or Jati (classes of society), or nation, or language. One Ishwar only is manifesting in various diverse forms. Ishwar only is the Nimitt (reason) that is regulating all, and Ishwar only is also the Upadaan (ingredient) present in all that is manifest.

आपु अमृत आपै अमृतघट, आपहि पीवनहारि।
आपै ढूंढे आपै ढुंढावे आपै ढूँढनहारि॥

Ishwar only is the Amrut (life giving divine nectar), Ishwar only is the container, and Ishwar only is the one who is consuming the Amrut.

Ishwar only is the one searching, the one to be found and also the one that motivates to search.

In this form of Parmeshwar there is no difference of Lok-Parlok (this world, and beyond), I and You, friend and foe. This is the form of Sarv-atma (essence of all) Parmeshwar.

This Bhakti that is based on Darshan (philosophy) is called Darshan-Shastra (Treatise on Philosophy). First have a Darshan (opportunity to see) Ishwar – first in the from of regulator, and second as Sarv-roop (in the form of all). Goswami Tulsidas says - 'सर्व सर्वगत सर्व उरालय।' Parmeshwar is all there is. Parmeshwar is in all, and resides in the heart of all.

Next, lets consider the Swaroop (essence) of Bhakti. 'स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः।'

Bhagwad Gita says that we have to do Bhakti only of one that is in all, regulates all, and manifest as all.

I was sitting next to a Mahatma. A man sitting next to me started pulling grass from the ground. The mahatma was sitting on the ground only. When the man started pulling green grass, mahatma told him – what are you doing. See, this Parmeshwar is manifesting from the ground in the form of grass. A cow will givemilk after grazing upon it, which will make man drinking it healthy. And from that healthy another child will be born. This ground has taken the form of grass to manifest as a child in the future. If you pull it and throw it will take a long time for it to become grass again.

You step on the ground with respect, with the thought that ground is also Parmeshwar. When you speak, speak with the thought that there is Parmeshwar also in the one you are speaking to, and also in all that hear it. The mahatma said that what we speak, sweet or bitter, is also heard by insects etc around us. Even insects should not have to hear our bitter words as they are also Parmeshwar. Therefore, Parmeshwar is in all, and All is Parmeshwar. Ishwar is beyond all, and is in me and my form also.

How to Worship Ishwar within Yourself

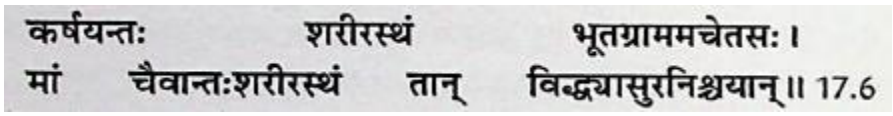
Next, let me relate to you a bit from Shrimad-Bhagwad (a scripture distinct from Shrimad Bhagwad Gita) In its eleventh canton, the question is asked that if Ishwar is in all, is Ishwar also in me and my bodily form ? The answer given is Ishwar is in me also. When Ishwar is in all, why would it not be in me and bodily form also.

(pg 250)

So, now we will worship Ishwar by offering good words in Akash (space), incense in Vayu (Air), Samagri (holy mix of materials) in Agni (Fire), pure materials in Jal (Water), and purifying Prithvi (Earth) i.e. all five elements in nature. And will worship Ishwar in all these forms.

But, how do we worship the Ishwar that is in our own bodily form ? The answer given is that do not cause suffering to yourself. -'भोगैरात्मानमात्मनि'-

The way to worship Ishwar within yourself is to offer Ishwar within you also just as you offer to the Ishwar outside. Offer water, good form, good words, good touch, and good Bhaav (feelings). To worship Ishwar, He is not only outside you, but also within you. Worshipping Ishwar within should be done by Keeping yourself in good form. The ones that cause suffering to self is described in Bhagwad Gita:


कर्षयन्तः शरीरस्थं भूतग्राममचेतसः।
मां चैवान्तःशरीरस्थं तान् विद्ध्यासुरनिश्चयान्॥ 17.6

Parmeshwar resides in our body. When we cause suffereing to our body, we cause suffering to the Parmeshwar residing in our heart. Then what is the mechanics of Pooja (worship) ? You attend a conference on religions and all religions are equal. All religions teach the best, and help build and improve human life. But in Vedic Dharm, when the topic is how to worship Ishwar, the answer is that because all is Ishwar, Ishwar is Antar-yami (omnipresent), beyond all and your own Atma is Ishwar; therefore bear in mind which Ishwar you are worshipping. If you are worshipping Sarvatma (omnipresent) Ishwar, then you should not dis-respect even a bird, or an ant. No harm is caused to the one one who is disrespected. The harm is caused to the one from whom the feeling of disrespect emanates. Therefore, to keep yourself in good order, and

keeping yourself endowed with Sat-karm (noble deeds), Sad-bhaav (noble feelings) and Sad-vichaar (noble thoughts) only is the Pooja (worship) of Ishwar.

How to Manifest Ishwar

The Ishwar of our philosophy not only lives in Vaikunth (beyond this world) but also on this earth. Ishwar is not only Nir-akaar (without form and shape), but Ishwar is the form and shape also. Ishwar is all, Sarv-Antar-yaami (omnipresent), Sarv-aatit (beyond all), and Ad-vitya (with no second); and not different from your own Atma. When this is the essential form of Ishwar, his worship also should be according to this. In fact, it is not necessary that Ishwar comes from outside. But is essential that Ishwar appears from within ourselves. Ishwar within us is the closest to us. Then Ishwar should also manifest and appear from there i.e. from within us.

When we perform an action, it should be such that the Ishwar within us manifests as our action itself. We should bear in mind that the action we are performing is because of motivation from Ishwar. The strength to execute it is also from Ishwar, and the fruit of the action is also Ishwar. So manifesting Ishwar in your inner essence, this is pooja of Ishwar, and this is the essence of Karm-Yog.

The Ishwar is not to be manifested from outside, but is to be manifested from the Ishwar that is Antar-yami (within us) and is the Param-Atma (supreme consciousness) in our Atma.

When you perform an action, add Sat-Chit-Anand to it. Enjoy that action and then offer it for the welfare of all . Do not try to attract the fruit of the action to yourself, but offer the fruit of the action to all.

(pg 251)

Action, Love and Gyan

If you manufacture fabric, your attitude should not be that money from that should benefit only you. All should get clothes. Whatever you make – cotton, iron, wheat, rice, millets etc, the objective of that effort should not be personal comforts, happiness and enjoyment; but should be for the benefit of all. To manifest the Ishwar in your actions is Karm-Yog, and to manifest Prem (Love) in your Love means to love all. This love is not selfish and not for your own happiness and fulfilling your senses. So, manifesting Prem (Love) in your actions and having Prem for Ishwar is Gyaan (True knowledge).

Ishwar is there behind your Buddhi (intellect); and from within Buddhi, Ishwar only is seeing and thinking of Ishwar. Ishwar is in your actions, your love, your thoughts and in your focus. When you manifest Ishwar in your focus, that is Yog. Whe you manifest Ishwar in your thoughts, that is Gyaan (true knowledge). When you manifest Ishwar in your Prem (Love), that is Bhakti. When you manifest Ishwar in your actions, that is Karm-yog. It is material whether you are reciting Veds (scriptures) or sweeping floor. It is material whether you are a scientist, Vedic follower, trader or a soldier. Any action you do needs the control and regulation of your body. Some actions need proficiency of hands, others of legs and others need speaking skills. So which part of body is being used is immaterial. One is cleaning with hands, other is operating a machne.

One is writing religious text, other is serving someone. The important fact is what is the motivation for the action each is doing.

How to Worship Ishwar

स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः।

Bhagwad Gita instructs to worship Ishwar through your Karm (actions). Whatever action you are doing, that should be for the Archana (worship) of Ishwar. When walking, take care that the sound of your feet does not disturb Ishwar, or when you speak it does not sound harsh to Ishwar. Whatever you do, do it in a way beautifully for your beloved Ishwar so that Ishwar is pleased with you.

When your friend telephones you, you speak sweetly to him. And when some one you do not like calls, you scold him. When a friend visits you, you offer snacks and food to him joyfully with love and care. And to some one who is not your friend you offer snacks and food to him seriously as a courtesy. In reality, all your loved ones. Any one who visits your house, in whatever form he comes, Ishwar only comes in various forms. So, the essence of Bhakti is :

स्वकर्मणा - Through your Actions, 'तमभ्यर्च्य' - Worship Ishwar.

Who can worship Ishwar

Next, who is authorized to perform such actions. Brahmin, Kshtriya, Vaishya, Kshudra (the four classes of society), or Boudh (followers of Budhism), or Jain sects, or Muslim or Chrstians ? Among these, who is authorized or permitted ? Who should perform Bhakti as described ? Bhagwan resolves this question by saying that there is no need to add any adjective to the doer of the action. 'सिद्धिं विन्दति मानवः' This action (of Bhakti) is for all mankind.

(pg 252)

This method of worhip, Bhakti of Bhagwan is for all of humankind. There is no question of who is authorized, and who is not. Various scriptures – Shrimd Bhagwat, Upanishads, Gita – state that all is the manifested form of Ishwar only:

'सर्वं खल्विदं ब्रह्म। सद् हि इदं सर्वम्। चिद् हि इदं सर्वम्। आत्मैवेदं सर्वम्। स एवेदं सर्वम्। अहमेवेदं सर्वम्। ब्रह्मैवेदं सर्वम्।'

Shrutis teach that in the form of all, it is Parmatma only. Bhagwad Gita also says the same as -सर्वं समाप्नोषि 'ततोऽसि सर्वः। मया ततमिदं सर्वम्।'

Everything is Ishwar only manifesting. Shrimad Bhagwad also reveals that child is Brahm-roop (manifest Brahm). Sri Krishna transformed to shepherd boy. Young calves, shepherf, theor clothes, thoer sticks, their eating is all Sri Krishna. This means in all it is only Sri Krishna that has manifested. When you hear this shlok, this will give rise to Bhakti (devotion) in you. This is the Sankalp (promise, resolve) of hearing Ahrimad Bhagwad:

यथा हरौ भगवति नृणां भक्तिर्भविष्यति।
सर्वात्मन्यखिलाधार इति संकल्प्य वर्णय॥

What form of Ishwar to worship

Resolve that your BhakIt is in Sarv-Atma (Omnipresent Brahm /Consciousness). It is more important to see whether there is Bhakti (devotion) in your heart than to see the form of Ishwar that you are performing Bhakti for. One, we do not perform Bhakti for the form or colour – red, black, yellow, tall, plump, short, weak etc. The resolve is to worship whatever form Bhagwan is present before us. And we feel and realize that Ishwar has manifested in this form before us. After a dog ran away with Roti (Indian bread, Sant (Saint) Naamdev ran after the dog saying let me apply ghee (purified butter) to the Roti. Sant ramdev saw Ishwar in dog also.

So, this is our Ishwar. देख मौतका रूप धरे, मैं नहीं डरूँगा तुमसे नाथ।' - When you appear before me as death, I will not be scared, my Ishwar.

When Ishwar appears before us as death, even then our Bhakti (devotion) towards Ishwar should remain intact. And we should firmly believe that Ishwar is our friend, well wisher.

Why have faith and trust in Ishwar

One gentleman used to tell a tale of teo friends travelling together. They strayed into dense forest at night. They agreed to take turns to rest. One friend sees a snake with spread fangs. He tried to scare the snake away with a snake. The snake said he wants the blood of the friend who is sleeping as a revenge from earlier. The friend said not to harm his sleeping friend. He took a knife from his pocket and made an incision on sleeping friend's body and offered the blood on a leaf to snake, and return as he has the friend's blood. The friend kept on sleeping with eyes closed. When he awoke, friend asked him how he felt when he made the cut. He said – "I opened my eyes and saw that it was you making the cut with knife in your hand. So I thought that no harm can come to me, this must be for my good. Then I closed my eyes and slept. " He knew it all. This is about the trust between friends. The essential message from this is that when we have a friend and well wisher like Ishwar, we should trust and have faith in the Ishwar.

I read a story somewhere about a couple travelling in a ship. On the way, there was a storm and wife was scared. But husband was not scared at all and continued his work. Wife asked him if he is not scared as ship is swaying in the storm. The man quietly got up, took the pistol out. He pointed it at her chest and asked her if she is scared of this pistol now. The wife said " No. What will pistol do as it is in your hands." Then the husband said that when seeing pistol in my hand you are not scared, why are you scared seeing the storm in Ishwar's hand (control) ? Ishwar is also our friend and well-wisher. Whe storm is in Ishwar's control, why should we be scared.

So brother, Worhip Ishwar and Have Pram (Love) for Ishwar knowing that all is the manifestation of Sarv-atma (omnipresent Brahm) Parmeshwar. And prayer should be that our Bhakti and Preeti (Love) for the Ishwar is sustained and everlasting.

Liberation in This Life

यस्यां वै श्रूयमाणायां कृष्णे परमपूरुषे।
भक्तिरुत्पद्यते पुंसः शोकमोहभयापहा॥ भा०1.7.7

Hear the stories of Bhagwan. In Sanskrit language श्रूयमाणानाम् (Shruy-manna-naam) means "as soon as you hear it". With each word of Shrimad-Bhagwat that you hear, Bhakti (devotion) will rise in your heart and as a result three things will be eliminated. When through your ears the direction of attachment will be re-directed (towards Ishwar), and Prem (love) for Sri Krishna arises in your heart; instantly three things will be removed from your life.

First, the sorrow of past in your mind – that you have lost this and that - will be eliminated. The memories of past even if good give sadness only with the thought that they are no longer with you. And bad memories also cause sadness as it is. Sorrow is the result of remembering past too much. Sorrow is based in the past. You become sorrowful thinking of past events. But when you remember Bhagwan, that sorrow will be removed.

Second, you get anxious and afraid thinking about the future. When you imagine good, the obstacles in that good future causes fear. And imagining bad causes fear as it is.

So you are haunted by ghosts of the past, meaning your mind is pre-occupied with the past. Just as when a man's foot while walking slips backwards and he falls; similarly when he remembers past events too much these make him fall (i.e. be sorrowful). Therefore, do not carry the weight of past and future in your mind.

(pg 254)

The man gets trapped in Moh (attachments). With imagined fears, man gets full of sorrow. But when Bhakti arises for Ishwar, there is no sorrow of the past, no fear for the future and no attachmemts to the present. At that instant, our heart catches on to the Ishwar ever present in itself and overflows with Anand (bliss, supreme joy). Along with hearing, our voice also sings praises for the Gunns (positive features) of Bhagwan.

दुरवगमात्मतत्त्वनिगमाय तवात्ततनोश्चरितमहामृताब्धिपरिवर्तपरिश्रमणाः।
न परिलषन्ति केचिदपवर्गमपीश्वरते।

Bhakts (Devotees) say that they do not want Moksh (Liberation).

Mahatmas say 'मोक्षेणारसिकेन किम्।' - what good is liberation that is after death. We want Moksh that gives experience of Parmanand (supreme bliss).

We should not be deprived of the Satya (ultimate truth) - 'असतो मा सद्गमय।'

We should not go astray in the dark. - 'तमसो मा ज्योतिर्गमय'

We should not be trapped in the clutches of death, and achieve Amtrut-tav (divine liberation) in this life itself.

So न परिलषन्ति केचिदपवर्गमपीश्वरते।

We do not need Moksh (Liberation), and we do not want Ap-varg (freedom all all sufferings) also.

OM TAT SAT

Index of Key words

Aaraadhnaa: Worship
Aa-sakti: Attachment
A-asakti: Non-Attachment
Aa-Sam-moodd: One who is not a perfect fool
Aastik: Believer
Aatam-shuddhi: Self-Purification
Aatam-vashi: Self-Controlled
Aatm-Chaitanya: Inner consciousness
Aatm-Dharm: Duty of the self
Aatm-Gunn: Trait of the self
Aatm-Swabhav: Nature of the self
A-badh: Trapped
Abhi-maan: Ego
Abhimaan: Ego or pride
Abhimaan: Pride
A-bhoktaa: Non-Enjoyer
Abhyas-janya: Resulting from practice
A-dharm: Adharma, Unrighteousness
Adhi-bhoutik: Worldly
Adhi-daivik: Divine
Adhi-devic: Divine
Adhyatmic: Spiritual
Advaita Vedanta: A non-dualistic school of Hindu philosophy
Advaita Vedanta: Non-dualistic school of Vedanta philosophy
A-dvitiya: Without a second
Advitya: Non-duality
Ad-vitya: With no second
Agni-tatv: Fire Element
A-gyaan and Moh-Nivritti: Removal of ignorance and infatuation
A-gyaan: Ignorance
Agyan :Ignorance
Agyat-praaya: Unknown
Aham: Ego
Aham: Self
Aham-graho-pasnaa: Identifying with the Object of Worship
Aishwarya: Opulence, Power
Aishwarya: Position, power
A-Karm-nnya: One without Action
A-karm-nnyata: Not working
A-Kartaa: Non-Doer
A-kartaa-pan: Non-doership
Akash: Space
Akhand : Undivided
A-Kritatv-buddhi: Feeling of Non-doership
A-Kritva-asakti: Non-attachment to Doership
A-kruti: Shape
A-kshar: Indestructible
A-kshay: Everlasting
Alasya – pramad: Laziness
Alasya: Laziness
A-moodd: Not a fool
Amrut: Divine life-giving nectar
An-aishwarya: Absence of Opulence, Powerlessness
Anand: Bliss
Anand: Bliss, Happiness
Anand: Bliss, Joy
Ana-sakt: Unattached
Ana-sakti: Non-attachment
A-nashwar: Eternal
Andhkaar: Darkness
A-Nitya Sanyasi: Temporary renunciant
Antah-: Inner
Antah-karan: Conscience
Antah-karan: Conscience, heart
Antah-karan: Inner Conscience
Antah-karan: Inner Conscience, Mind
Antar-atma: Inner essence
Antar-atma: Inner Self
Anubhav: Experience
Anugat: Submerged
Anugati, Anu-Vritti, and Vya-vritti: Following, Conforming, and Deviating
Anuraag: Love
Anushasan-priyta: Love of Discipline
Anvay-Vyatirek: Analysis
A-Pari-chinn: Unsplittable
A-Pari-grah: Non-possessiveness
Apar-yogi: Lesser Yogi
A-poureshyta: Not by Human Endeavor
A-Pourusheya : Not related to a particular person

A-Pourusheya Gyan : Knowledge not related to a Particular person
A-Pourusheya Gyan: Divine knowledge
A-Punra-vruti: No rebirth
Ap-Yash: Infamy
Araam: Peace
Arjun-drishti : From Arjun's perspective
Arth: Wealth
A-sang: Unattached
A-shaant: Restless, Without Peace
A-Shanti: Opposite of peace
A-shnute: To consume, to partake
Ashnute: To eat
Ashram: Hermitage
Atam-Drishti: Wisdom, experience of the self
Atam-sansth: Established in Self
Atma: Soul
Atma: Soul, Self
Atma: The eternal soul or self
Atma-gyaan: Self-Knowledge
Atm-gyaan: Self-knowledge
Atm-shuddi: Purification of Self
Avakash: break, space
A-vidya Nivvriti: Disengagement from ignorance
A-vidya: Ignorance
Avinashi: Non-Destructible
A-vivek: Lack of intellect and discrimination
Avyay: Indestructible
Bandhan: Bondage
Bandhan: Chain, Bondage
Bhaav: Emotion
Bhagwad-drishti : From God's perspective
Bhagwan: God
Bhajans: Devotional songs
Bhakt: Devotee
Bhakti: Devotion
Bhakts :Devotees
Bhanjanam: Breaking
Bhavnaa: Emotion
Bhog: Enjoyment
Bhokta: Enjoyer
Bhokta: Sufferer
Bhooti: Vaibhav - Glory, Splendor, Majesty, Grandeur
Bhram: Illusion
Brahada-Ranyako-panishad: One of the nine primary Upanishads
Brahm: Consciousness
Brahm: Supreme Reality
Brahma: Supreme consciousness
Brahma-Bhaav: Identifying with Brahman
Brahman: The ultimate reality or cosmic consciousness
Brahma-nu-bhooti: Experience of Brahman
Brahm-bhoot: Becoming One with Brahman
Brahm-Drishti: The perspective of the ultimate reality
Brahm-Gyaan: Knowledge of Brahman
Brahmi: Realised
Brahm-Nirvana: Liberation
Brahm-roop: Form of Brahman
Brahm-sukh: Bliss of Brahman
Brahm-swaroop: Form of Brahman
Brahm-yog: Union with Brahman
Brahm-yog: Union with the divine
Brihad-Aranyak Upanishad: A major Upanishad
Brij-mandal : Krishna's childhood playground
Buddhatv: Enlightenment, realization of Brahm
Buddhi: Discrimination, Intellect
Buddhi: Intellect
Buddhi: Intellect, Discrimination, Wisdom
Buddhi: Intelligence, Discriminatory Powers
Buddhi-maan: Wise Person
Buddhi-Yog : Yoga of Intellect
Buddhi-Yog: Yoga of Intellect
Chaitan-ta: Consciousness
Chaitanya Atma: Conscious Self
Chetan Tatv: Conscious Essence
Chit: Consciousness
Chitt: Intellect
Chitt: Mind, Consciousness
Daan: Donation
Daridrya: Poverty, Lack of Abundance
Darshan: Philosophy, vision
Darshan-shastra: Philosophy
Darshan-Shastra: Treatise on Philosophy
Dev-Debts: Debts to divine powers

Devi Lakshmi: Goddess Lakshmi
Devtas : Divine powers
Dhaarnaa: Concentration
Dhaar-nna: Conception
Dharam-nisht: Follower of Dharma
Dharm: Dharma, Righteousness
Dharm: Duty
Dharma: Duty, Scripture
Dharm-atma: Embodiment of Dharma
Dhruv: Steady
Dhyaan: Meditation
Dhyan: Mind-control Exercises
Dosh-drishti: Fault-finding
Dravya: Substance
Drishtaa: Observer
Drishti-kon: Perspective
Drishya: Observed
Droh: Opposition
Du-kh : sorrows
Dukh: Sorrow
Dukh: Sorrow, Trouble
Dur-agrah: Stubbornness
Dur-agrah_Grah_Graheeth: One Suffering from Stubbornness
Du-vidha: Dilemmas
Dvesh: Conflict, Enmity
Dvesh: Conflict, Hatred
Dvesh: Enmity, Dislike
Dvesh: Hatred or aversion
Dwarka: City of Krishna
Dwarka-puri : Krishna's city
Ek-atmata: Oneness
Ganga: Holy River
Gayatri-mantra Jaap: Chanting the Gayatri Mantra
Ghranen-indriya : Sense of smell
Gita: Song, Divine Song
Gita-Shastr-Midm-Punnyam : This scripture of Gita is holy
Glaani: Hate
Gneya: Known
Gnyaan-Vignyaan: Absolute Knowledge and Science
Gnyan : Knowledge, wisdom
Gnyan-mudra : Gesture of wisdom
Gnyata: Knower
Gopis and Gawales : Shepherds and cowherdesses
Guna: Quality
Gunni: Qualified
Guru: Teacher, Spiritual Guide
Gyaan: Knowledge
Gyaan: Knowledge, wisdom, or enlightenment
Gyan: Knowledge, Wisdom
Havishya: Offering
Hemadri-sankalp: A Sacred Vow
Hirnya-garbh : Manifested form of Brahm
Idam: This, world
Idriyas: Sense Organs
Idriyas: Senses
Indriya: Sense Organs
Indriyas: Sense Organs
Ishwar: God
Ishwar-ta: Divine Nature
Ishwar-wadis: Believers in God
Jadd Tatv: Inanimate Essence
Jadd: Inanimate, Inert
Jal: Water
Jal-tatv: Water Element
Jeev: Living Being
Jeev: Soul, Living Being
Jeev-Bhaav: Feeling of individuality
Jignasu: Seeker of Truth
Jiva: Individual soul
Jyoti: Light, illumination
Kaam: Desire
Kaam: Desire, Lust
Kaam-kaaren: Driven by Desires
Kaamna: Desire
Kaamnas : Desires
Kaaran: Cause of Action
Kalank: Blemish, Stain
Kalp-Vraksh: Wish-fulfilling tree
Kalyan: Welfare, Good
Kamaa-sakti: Attachment to Desires
Kama-asakti: Attachment to Desires
Karm: Action
Karm: Action, deed, or karma

Karm: Action, Duty
Karm-asakti: Attachment to Action
Karm-bandhan: Bondage of Action
Karm-bandhan: Bondage to Actions
Karm-mukt: Liberated from Action
Karm-phal: Fruit of action
Karm-Sanyaas Yog : Yoga of Renunciation of Action
Karm-Sanyas: Renunciation of action
Karm-Tyaag: Renunciation of Action
Karm-Yog: Path of action
Karm-Yog: The path of action
Karm-yog: Yoga of Action
Kartaa: Doer
Kartaa-pan: Doership
Karta-pan: Doership
Karya: Result of Action
Kh: Zero
Khand-drishti: Divisive Perspective
Kha-Rachna: Spending
Khuuchar: Ever-Complaining Person
Kripa: Grace
Krit-itva-abhimaan: Identification with Doership
Kriya: Action, Process
Krutsn-Karm-Ktut: Completely Devoted to Action
Kshay-shnu: Destroyable
Lakhaana: Recognition
Lakshan: Symptom, Sign, Pointer
Lakshay: Objective, Goal
Leela: Playful Act
Lok: This world
Lok-Parlok: This world and beyond
Loukik: Worldly
Maan: Subtle Mind
Mad-arth Karm: Action Done for God
Mahant: Head of a Monastery
Maha-sankalp: Great Vow
Mahatma: Great Soul
Mahatma: Wise Person
Majhab: Religion
Majhab: Religious Community
Malinta: Stain, Impurity
Manishi: Wise person
Mann: Mind
Mann: Subtle Mind
Mano-vriti: Thinking, Motive
Manusmriti : Law book of Manu
Maya: Illusion
Maya: Illusion or cosmic illusion
Mithyaa-chari: Illusive, Deceptive
Moh: Attachments
Moha: Attachment
Moh-Nivritti: Disengagement from attachment
Moksh: Liberation
Moksha: Liberation or liberation from the cycle of birth and death
Mootr-andriya: Urinary organ
Mukti: Liberation
Naastik: Non-Believer
Naish-thik: Inspired by Religious Faith
Namaskaar: Bowing down
Nar: Human
Narayan: God, Supreme Being
Narmada: Holy River
Na-samajhi: Lack of understanding
Neeti: Principles
Nidra: Sleep
Ni-krisht: Undesirable
Nimitt: Objective or purpose
Nir-akaar: Without form or shape
Nir-dvand: Not Conflicted
Nir-vaasn: Without Desires
Nir-vach-niya: Indescribable
Nir-vahak: Executor, sustainer
Nis-chal: Non-flickering, Stable
Nis-chal: Still, Steady
Nischay: Decision
Nish-kaam Karm: Selfless Action
Nish-Kaam Karm-yogi Saadhak: Selfless Worker
Nish-Kaam: Without Desire

Nish-paksh : Non-partial
Nish-phal, Vi-phal: Unsuccessful
Nish-prayojan: Without Objective
Nish-pra-yojan: Without Objective

Nishreyas: Highest good
Ni-shreyas: Highest Good
Nishtta: Devotion, Concentration
Nishtta-vaan: Firm Believer
Nis-prah: Dispassionate
Ni-swaarth: Selfless
Nitya-A-Paroksh: Always visible
Nitya-Paroksh: Always beyond visibility
Nitya-Sanyasi : Permanent Renunciant
Nitya-Sanyasi: Permanent renunciant
Nitya-Shudh-Budh-Mukt: Eternally pure, conscious, and liberated
Nivritti: Disengagement or detachment
Paap: Sin
Paap-Punya : Sin-Virtue
Paap-punya: Sin-Virtue
Paap-Punya: Vice-Virtue
Paap-Vaasna: Sinful desires
Paar-laukik: Beyond this world
Pad :Element
Padarth :Matter
Pancha-yat: Five Elements
Para-dheen: Dependent on Others
Para-dheen-ta: Dependence on Others
Param: Supreme
Param-Kalyan: Ultimate bliss
Param-Yogi: Supreme Yogi
Pari-chinatta: Limited Perspective
Pari-chinn: Separate, Discrete
Pari-grah: Possessiveness
Pari-sthiti-janya: Result of Circumstances
Par-lok: Beyond this world
Parmanand: Supreme bliss
Parmanand: Supreme joy, bliss
Parmarth: Ultimate goal or truth
Parmatma: Supreme Soul
Parmeshwar: Supreme Being or God
Pathya: Wholesome, Beneficial
Pavitra: Pure
Pavitrata: Purity
Phal-asakti: Attachment to Results
Phal-daataa: Benefactor, giver of result
Phal-shruti: Fruit of listening
Phal-swaroopa: Fruit-oriented
Phal-Vritti: Tendency for Fruit
Phal-Vritti: Thoughts of Fruit
Pitamah Bhishma: Grandsire Bhishma
Pitru-Debts: Debts to ancestors
Pitrus :Ancestors
Pitta: Fire Element (Ayurveda)
Pooja :Prayer
Pourusheya -Gyan : Knowledge related to a particular person
Pourusheya-Gyan: Human-derived knowledge
Prabhu: Lord
Pragya: Intelligence
Pragya: Wisdom
Pragya-waadi: believer in intellect
Pragy-atma: Intelligence, Wisdom
Prajapati : Lord of creatures
Prakash: Light
Prakruti: Nature
Pra-Kruti: Nature
Pramaad: Carelessness
Pranayam: Breath-control Exercises
Pra-pann-Paarijataya: Boon for the surrendered
Pra-rabdh: Destiny
Prateek-o-pasnaa: Idol Worship
Pratiti: Perception
Pratyaya: Concept, idea
Pra-vartak: Originator
Prayojan: Objective
Prem: Love
Preya: What is pleasing (Contrast with Shreya)
Prikriti: Nature
Prithvi: Earth
Prithvi-tatv: Earth Element
Priya :Beloved
Prukriti: Nature
Pru-kriti: Nature
Punya: Virtue
Purans: Mythological texts
Puro-hit: Priest
Purusharth: Objectives of life
Purusharths : Objectives of human life
Raag: Attachment

Rachna: Creation
Rajo-gunn: Quality of Passion
Rajo-Gunni: Of medium quality
Rishi: Sage
Rishi-Debts: Debts to sages
Rishis :Sages
Saadhan Bhakti: Devotion with means
Saadhan: Means
Saadhan: Means, Method
Saadhna: Spiritual practice
Saadhu: Saint
Saakshi: Witness
Saarthi: Charioteer
Saaryati Ashwaan iti Saarthi : One who regulates our life
Sad-Gunn: Positive traits
Sad-Gunn-Sampan: Endowed with all good traits
Sagunn-Saakar Parmeshwar : God with form and attributes
Sahaj: Natural, Innate
Sa-Kaam: With Desire
Sa-Kam: With desires
Sakhaa: Friend
Sakshat-kaar: Direct realization or experience
Samadhi : Equipoised state
Samadhi: Deep Meditation
Samadhi: Meditation
Samadhik: Equipoised
Samajh: Understanding
Samajh-daari: Understanding
Samashti :Universal
Sam-darshan: Philosophy of equality
Samm: Sleep
Sam-moodd: Perfect fool
Sam-prasad: Happiness
Samta: Equanimity or balance
Samta: Equipoise
Samya-yog: The path of equanimity
Sandhya-Vandan: Evening Prayers
Sangraha: Collection
Sankalp: Determination
Sankalp: Intention, Resolve
Sankalp: Thoughts, intentions, Options
Sankhya: Philosophical System
Sankhya-Yog: Yoga of Discrimination
Sanshya: Doubt
Sanskaar: Impressions or samskaras
Sanskar: Impression, cultural tradition
Sanskar: Impressions or samskaras
Sanskar: Impressions, Values
Sanskars: Impressions
Sanskruti: Subtle Impressions
San-sparshaj: Arising from contact with Indriyas (senses)
Sanyas: Renunciation
Sanyasi: Renouncer
Sanyasi: Renunciant
Sarvaang-poorn: Complete in All Aspects
Sarv-aatit: Beyond all
Sarv-Antar-yami: Omnipresent
Sarvatha-Proksh: Beyond visibility everywhere
Sarv-atma: Essence of all
Sarv-atma: Omnipresent
Sarv-atma: Self of All
Sarv-atma: Universal Being
Sarvatma-bhav : Feeling of All as Atma
Sarv-atma-bhav: Oneness of All Souls
Sarv-bhoot: All Existence
Sarv-Bhoot-Hit-Rata: Engaged in the welfare of all beings
Sat: Existence
Sat-Chit-Anand : Truth, Consciousness, Bliss
Sat-Chit-Anand: Existence-Consciousness-Bliss
Sat-Chit-Anand: Truth, Consciousness, Bliss
Sat-purush: Good man, noble person
Sat-sang : literally company of truth, devotional singing
Satv, Rajas, Tamas: Three Gunas (Purity, Passion, Inertia)
Satv: Purity
Satv-Gunn: Quality of Purity
Satv-Gunni: Of highest quality
Sava-bhav-vadis: Believers in Nature
Sa-vishyak Gyaan: Knowledge of the Subject Matter
Sawt-h-siddh Gyaan: Self-evident Knowledge
Shaanti: Peace

Shaanti: Peace, Serenity
Shaasan: Discipline, Regulation
Shad-Gopa-Charya Geeti: A sacred text
Shak-noti: To Be Capable
Shakti: Power, Energy
Shanti: Peace
Shanti-Vikshep: Peace - Distraction
Sharanya: Surrenderee
Sharnnaa-gati: Surrender
Shastras: Scriptures
Shastriya Vidhan: Scriptural Recommendations
Shaurya-Veerya: Courage and Strength
Shayan: Sleep
Sheel-waan: Virtuous
Shisya: Disciple
Shiv: Shakti, Divine Energy
Shraddha: Devotion
Shraddha: Faith
Shram: Labor
Shram: Work, labor
Shravan: Hearing
Shravanan-endrirya : Sense of hearing
Shree: Auspiciousness, luster, prosperity
Shreya: What is appropriate, beneficial (Contrast with Preya)
Shrimad-Bhagwad-Gita : The sacred song of the Lord
Shriman Krishna : Lord Krishna
Shrimati Gita : The sacred song of the Lord
Shruy-manna-naam: As soon as you hear it
Shudh-Buddh-Mukt: Pure-intellectual-Liberating
Shunya: Zero
Siddh: Accomplished One
Siddhi: Achievement
Siddhi: Success, Perfection
Snaan: Holy Bath
Srishti: Creation, universe
Su-Hyard: Well-wisher
Sukh: Comfort, Peace, Happiness
Sukh: Happiness
Sukh-Dukh : Happiness, comfort and sorrow
Sukh-Dukh: Comfort, Happiness - Sorrow
Sukh-dukh: Happiness and sorrow
Surya: Sun
Surya-Namaskar: Sun Salutation
Sva-bhakt Paksh-paati : Partial to His Devotees
Sva-Bhav: Intrinsic Nature
Svachand Kamnaas: Uncontrolled desires
Swa-adheen: Self-Dependent
Swaarth: Self-interest
Swaarth: Selfish Motive
Swa-bhaav: Intrinsic Nature
Swa-bhaav: Intrinsic nature or disposition
Swa-bhaav: Original Nature, Characteristic
Swa-dheen-ta: Self-Dependence
Swaroop: Essence
Swa-roop: Essence
Swaroop: Essence, Self
Swa-roop: Own Form
Swasya Ch Priy-maatmanaah : One's own beloved
Swa-tantra: Independent
Swyam-prakash: Self-illuminating
Tamo-Gunn: Quality of ignorance
Tamo-gunn: Quality of Inertia
Tamo-Gunni: Of lowest quality
Tan-manyta: Full Concentration
Tatasth: Equipoised
Tatv: Essence
Tatv-arth-darshan: Ability to see the essence
Tatv-darshi : Seers, knowers of Essence
Tatv-Darshi: One who sees the essence
Tatv-gnyan: Knowledge of Essence
Tatv-Gyaan: Knowledge of Essence
Tatv-gyaani: Knower of Essence
Tatv-gyan: Knowledge of Essence
Tatvic jeevan: Life based on the Elements
Tatv-vastu: Essential substance
Tatv-Vitt: Knower of Essence
Tirthankar: A spiritual teacher in Jainism
Totr: Reins
Tvach: Skin
Tvach-Prataya: Concept of touch
Tyag: Renunciation
Ud-veg: Conflict
Upaadaan: Ingredient

Upa-daan: Ingredient
Upa-drav: Nuisance
Upay: Remedy
Ups-kaar Vritti: Tendency to Do
Vaakya-Pramaann: Proof by word
Vaani: speech
Vaaran or Vaarak shakti: Power to Control
Vaasna: Desire
Vaasna: Desires
Vaasnaa: Desires
Vaasnaas: Desires
Vaayu: Air
Vaikunth: Beyond this world
Vaikunth: Heaven
Vai-raag-ya: Detachment
Vardaan: Boon
Vasu: One of the Eight Vasus
Vatsalya: Love
Vayu: Air
Vetr: Leash
Vidhey-atma: Obedient Soul
Vidhi-mukh and Nished-mukh: Prescriptive and Proscriptive
Vidya: Knowledge
Vi-gyaan : Knowledge of the Universal
Vihaar: Lifestyle, Practice
Vihit: Beneficial
Vijay: Triumph, victory
Vijit-atma: Self-Controlled
Vikaar: Deformation, Disorder
Vikshep: Distraction
Vimucchti Shree-r-api Chakra-pannim : Even Lakshmi, Goddess of wealth, leaves one who is lazy
Vishay-bhog: Enjoying Sense Objects
Vi-shraam: Rest
Vishwas: Trust
Viswaas: Trust
Vivek: Discrimination
Vivek: Discrimination, wisdom
Vividisha : Desire to know
Vyaapti: Pervades
Vyashti : Individual
Vyati-rikt: Separate
Vyavhar-Drishti: The perspective of worldly interactions
Yagna, Daan and Tapp: Sacrifice, Charity, Austerity
Yagna: Sacrifice
Yagyopavit: Sacred Thread
Yash: Fame
Yash-asvi: Famous
Yikt-atma: Skilled person
Yog: Union, skill, practice
Yogeshwar: Lord of Yoga
Yogi: Yogin
Yukt: Capable, Master
Yukta-ahaar-Vihaar: Skillful Eating and Living
Yukta-Purush: Skilled Person
Yukta-yukt: Skillful and Strategic
Yukti: Skill, Strategy

Appendix

Stories have a powerful way of conveying the message

Outline of some of the stories in the discourses are listed below with their key teaching.

- The source mentions a story about a cow and a lion that can be used to illustrate the idea that people seek shelter and surrender not for justice but for help and protection.
- The source mentions an anecdote about an Avadhoot (Ascetic) who cried while saying that people engage in discussions about the meaning of the Gita without first becoming a Sakhaa (close friend) of Krishna, like Arjun.
- The source tells a story of a **Sant (Holy man) in Vrindavan (Holy place in India) who would stick two pages together in a book he gave to his disciples and instruct them not to read those pages** to test their obedience. Even though the pages contained nothing harmful, he wanted to see if the disciple would obey the Guru (teacher). Some disciples disobeyed and read the pages anyway, revealing their lack of discipline. Other disciples were so obedient that they would not read the pages even if they were not stuck together, demonstrating their strength of mind and love of discipline.
- The source relates a story about a man who was so proud of his Rolls Royce that he became sad when he had to travel in a Ford. He felt that he was a big, respected man when he had a Rolls Royce but was now small and not respected because he had a cheaper car. The story illustrates the idea that people often place their worth in external objects rather than in themselves.
- The source tells a story from **Shrimad Bhagwat where HiranaKashyapu (a demon) was searching for Bhagwan Vishnu to kill him, but Vishnu hid in the demon's heart.** When HiranaKashyapu couldn't find Vishnu anywhere, he thought Vishnu was dead and that there was no such thing as Vishnu. The story illustrates the idea that people often overlook what is closest to them.
- The source relates a story about a gentleman who had memorized all seven hundred shloks (verses) of the Bhagwad Gita and could recite them forwards and backwards. He also remembered the frequency of occurrence of key words in the Bhagwad Gita. However, **in the last moments of his life, his tongue would not work, and he lost all memory so he could not recite a full shlok.** This story illustrates the idea that worldly practices and achievements do not last and that only the Parmatma is everlasting.
- The source tells a story about a man from Germany who had a well-behaved Alsatian dog that would not eat until instructed by its owner, even if good food was lying around. The man would make the dog sit and wait for half an hour before allowing it to eat to demonstrate the dog's self-control. The story is used to illustrate the importance of self-control in humans.
- The source tells a story about a man who was swimming in a river and knew that his house was on the bank but couldn’t remember if it was on the left or right bank. He started swimming for a while on the left and then for a while on the right. Only when his dilemma was resolved did he know which direction to swim in and reach his home. The story is used to illustrate the importance of resolving dilemmas and doubts.

- A story about a **man who claimed he always told lies.** When asked if he was telling the truth at that moment, the man was quiet. The story is used to illustrate the point that no one can lie all the time.
- A story about a gentleman who saw a healthy, handsome, and bright-looking boy in a school and decided to adopt him. The gentleman told the headmaster he would provide for all the boy's expenses. After the boy finished schooling, the gentleman told him, "Son, you are very dear to me, and all my wealth is yours." The boy replied, "Why are you saying this now? I have known this from the beginning." The story is used to illustrate the idea that **Ishwar is always our well-wisher, helping us all the time, and we only need to recognize this fact.**
- The source tells a story about a man who was sitting next to a Mahatma. The man started pulling grass from the ground, and the Mahatma told him to stop, explaining that **Parmeshwar manifests from the ground in the form of grass**. A cow will give milk after grazing upon it, which will make the man drinking it healthy, and from that healthy man, another child will be born. The ground has taken the form of grass to manifest as a child in the future. The story highlights the idea that everything is a manifestation of Parmeshwar.
- The source recounts a story from the eleventh canton of Shrimad-Bhagwad where someone asks if, since Ishwar is in all, Ishwar is also in him and his bodily form. The answer is that Ishwar is in him also. **Since Ishwar is in all, why would it not also be in him and his bodily form?** The story highlights the all-pervasive nature of Ishwar.
- The source shares a story about **two friends traveling together who strayed into a dense forest at night and agreed to take turns to rest.** One friend sees a snake with spread fangs and tries to scare it away. The snake says it wants the blood of the sleeping friend as revenge. The friend says not to harm his sleeping friend, takes a knife, makes an incision on his sleeping friend's body, offers the blood to the snake, and returns. When the friend awakes, he is asked how he felt when the cut was made. He replies, "I opened my eyes and saw that it was you making the cut… so I thought that no harm can come to me, this must be for my good." This story illustrates the trust and faith we should have in Ishwar as our friend and well-wisher.
- The source tells a story about a couple traveling in a ship that encounters a storm. The wife is scared, but the husband remains calm. When asked why he isn't scared, the husband silently gets up, takes out his pistol, and points it at his wife, telling her not to worry because he won't let anything happen to her. **The story illustrates the unconditional love and protection that Ishwar provides, even if it doesn't appear so at times.**